Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

JUNE 5, 1969 — No. 907 — 24th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Synod 1969
of the Christian Reformed Church

The published agenda for this Synod contains lots of information on life, work, task, and position of the Christian Reformed denomination. The following gives a limited review of the contents.

a. Reports

Regular reports on Home Missions, Foreign Missions, Back to God Hour, and Calvin College and Seminary are present as always, of course. The easily understandable question of whether Calvin College should stay under Church control, comes up again, because Classis British Columbia sent in an overture of that nature. Strong grounds support it. Moreover, Classis Alberta North endorsed the overture, stating that the issue is of utmost urgency and should not be delayed any longer.

Special mention should be made of the first report of the Board of Publicatons, which was established last year. Right from the start this report is just as impressive as the others are. The recommendations make us wonder who will become the new editor of The Banner. The proposed nomination consists of the names of Dr. Lester R. DeKoster, Rev. Eugene Rubingh, and Rev. John Vriend.

Exceptional reports are those from the observers of the World Council of Churches and the International Council of Christian Churches. Both reports are extremely cautious in making any recommendations. It will be very hard to come up with any motion to join after such reports.

Other reports of the non-regular kind are those from the delegates to the Reformed Ecumenical Synod and from the delegate to the Nigerian Mission Field. The last report is convincing in its plea for postponement of action on the well known Tiv request for a Reformed Seminary, which request was before Synod last year.

By far the shortest report of all is the one from the Canadian Council of Christian Reformed Churches, although it is accompanied by a copy of the complete Acts of the first meeting of this new body (Nov. 1968 in Winnipeg). Remarkably early in its fresh history this Council faces a lively protest against one of its decisions made up by the Second Christian Reformed Church of Toronto and endorsed by Classis Toronto. This protest deals with a decision on a pension which Synod had asked Council to implement. Council saw fit to withhold action on it. Now Second Toronto overtures Synod to change Council's disputed decision.

b. Committee Reports

The Liturgical Committee has prepared a new form for the baptism of children. It fits beautifully in to the new orders of worship which are used in our churches occasionally, at the moment on a trial basis. Let me quote just a small part from the argumentation and from the form itself as well. "The section entitled "The Vows" contains a recasting of the traditional vows and a fuller response on the part of the parents. In order to underscore the fact that baptism is not a private rite but a sacrament which must be performed in the presence of the congregation and a ceremony challenging the congregation to perform its duties with respect to the child being baptized, we have included vows to be assumed by the assembly of God's people."

"Form: The Vows

The minister addresses the parents:
Since you have presented this child (these children) for holy baptism, you are asked to answer the following questions before God and His people:
First, do you confess Jesus Christ as your Lord and Saviour, accept the promises of God, and affirm the truth of the Christian faith which is proclaimed in the Gospel and confessed in this Church of Christ?
Second, do you promise to instruct this child (these children) in the Christian faith, and to lead him (them) by your own example into the life of christian discipleship?
The parents respond: We do, with all our heart.
The minister addresses the congregation:
Do you, the people of the Lord, promise to receive this child (these children) of these parents in love, to pray for him (them), to help care for his (their) instruction in the faith, and to encourage and sustain him (them) in the fellowship of believers?
The congregation responds: We do, with all our heart."

The Committee recommends that Synod receive this proposed Form for the Baptism of children and permit its use in our church on a trial basis.

The Committee to review the Revised Standard Version of the Bible, appointed by the Synod of 1966, reports to this Synod. In 1954 it was decided that this Version should NOT be used in our pulpits as a translation approved by synod in public worship. This time, however, the Committee proposes to reconsider that decision and to designate the RSV as one of the versions acceptable for use in worship services. One would say that would at least be one thing that could be done in our present situation. The Committee also recommends the appointment of a standing committee on Bible Translations with the mandate to advise synod concerning the designation of Bible versions to be used in worship services, and to inform the churches concerning the quality of new translations. This would certainly gain much time if the day might come that a complete new bible in modern English would be published. In that case the committee could begin its work immediately. Let us hope and pray that the English speaking world may get its Bible for modern man rather soon.

Christian Reformed Matters

Along three different avenues the so-called new theology, as propagated in the Netherlands during the last years, will be brought to the floor of Synod. First of all this will be done by the Contact Committee with the Canadian Reformed Churches. Under "Recommendations" at the close of its report we read:

"We recommend:

1. That Synod take grateful note of the decisions of the Synod of Orangeville of the Canadian Reformed Churches, held in November 1968, concerning the Three Forms of Unity, the Conclusions of Utrecht (1908), the Three Points of Kalamazoo (1924) and the Revised Church Order.

2. That Synod acknowledge that our church in her decisions of 1946, 1949 and 1950 did make a judgment by implication concerning the actions of its sister-church, the Gereformeerde Kerken in the Netherlands, which action resulted in a division within those churches, even though it was said that it was "not in our province to sit in judgment over these churches" (Acts 1940, Art. 144, III, A).

3. That Synod instruct the Inter-Church Relation Committee to consider whether any changes have occurred in the Gereformeerde Kerken (synodical) which would warrant a change in our relationship to these churches, and to advise next Synod of its findings.

Grounds:
a. There have been changes in official decisions; e.g. W.C.C., Women in office, et al.
b. Our present rules for church correspondence require this.

I think the Christian Reformed Committee could hardly act differently, because the mandate of the Canadian Reformed Synod to its deputies is spelled out clearly in these words, "They shall then inform the Contact Committee (of the Christian Reformed Church) that the Canadian Reformed Churches can continue the contact only when this matter of correspondence is put in the centre of the deliberation."

However, from the other sides also, the matter of changes in the Dutch Gereformeerde Kerken has been brought to the attention of Synod. The agenda contains Overture 4 on "Scholarship Grant and Free University". It says, "Classis Grandville overtures Synod to appoint a committee to study whether it is still proper to commend the Free University of Amsterdam as an "institution true to the Reformed Faith."

Grounds:
1. The Free University of Amsterdam is so designated in the Diamond Jubilee Scholarship.
2. Synod has a continuing obligation to review this decision if substantial questions are raised as to the truthfulness of this designation.
3. An "institution true to the Reformed Faith" must be judged by its faithful adherance to the Reformed standards.
4. The Free University of Amsterdam has appointed, as Professor, in the face of open criticism, a man who, in his teaching concerning creation, appears to be in conflict with the following Reformed confessions: The Belgic Confession, Article XIV; the Heidelberg Catechism, Q. and A. 8; The Canons of Dordt, Third and Fourth Heads of Doctrine, Article 1."

As you may notice, this overture goes a bit farther than the previously quoted one. It points to a specific fact and raises the question which has been present a long time already in many hearts — whether the Free University can still be considered as being true to the Reformed Faith.

In addition to all this we find still one more overture in the agenda which deals with the same situation. The Fruitland Christian Reformed Church overtures Synod to appoint a study committee with the task to evaluate the teachings referred to in the overture-Fruitland 1968 and to report to one of the next Synods.

Grounds:
1. Such a study is necessary in view of the pastoral task of the church of which in the Form of Ordination of the ministers of God's Word is stated: "The Word of God is the staff with which the flock is guided and governed."
2. Such a study is in line with the request of the Gereformeerde Kerken in the Netherlands to take part in the ongoing debate on Scripture.

The teachings mentioned in the overture are explained as follows: "The denial of the historical existence of our first parents in paradise, the subsequent denial of original sin, the denial of the historicity of historical parts of both the Old and New Testament, the surrender to the newest form of Biblical criticism, and to the scientific dogma of evolution, all made public on both sides of the ocean, have caused feelings of uncertainty, grief and even distrust."

Every detail of these teachings described is accompanied by very exact notes, which altogether provide much proof.

Last year Synod rejected Fruitland's overture. This year, however, Fruitland does not stand alone; inter-church relationship is involved and also the Diamond Jubilee Scholarship plays a role in the considerations. Synod will certainly also realize the dangers which threaten our denomination from the new theology teachings. We should pray much that Synod may take a firm stand.

F. Guillaume.

ROYAL RELIEF—On a state visit to Austria, British Queen Elizabeth slips an apparently aching foot from her shoe at a session of Parliament in Vienna. At the right is Alfred Maleta, president of Parliament.

The Gospel According to Isaiah ❷

Arranged and translated by Dr. R. Kooistra

narrator: After God had given this first glorious but general picture of the Servant of the Lord, he followed it up with more detailed information, just as when a painter returns after a while to his landscape, to brighten the light and to darken the shadows.

This second section shows how the Servant of the Lord at times will become deeply depressed by despair and sorrow; however, never giving up His confidence in the Father.

Now listen, as Isaiah here hears the servant himself speak for the first time.

voice of the Servant:

Listen to me, you nations, living at the sea shore!
Pay attention to me, you, far away countries:
The Lord has called me from the womb,
He has mentioned my name from the moment I was born.

narrator: Don't you remember the wellknown passage from Luke's Gospel, the second chapter, when you listen to these words?

voice of fulfilment: And in that region there were shepherds out in the fields, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear.

And the angel told them, "Be not afraid; for behold, I bring you good news of great joy which will come to all the people; for to you is born this day in the city of David a Saviour, who is Christ the Lord. And this will be a sign to you: you will find a babe wrapped in swaddling cloths and lying in a manger."

And suddenly there was with the angel a multitude of heavenly host praising God and saying:

choir of voices: "Glory to God, in the highest
and on earth peace among men
in whom he is pleased." (Luke 2:8-14).

narrator: Now listen again to the Servant himself.

voice of the Servant:

The Lord has made the words of my mouth
sharp as a two-edged sword;
the Lord has made my teaching deeply
penetrating
as a smoothly polished arrow-head.

This is why people hate me
and always try to kill me,
but the Lord protects me, His preacher;
He hides me — the sword — in the shadow
of His mighty hands
He covers me — the arrow — in His sturdy
quiver.

(Continued on page 7)

Church Announcements

CHR. REF. CHURCH

Accepted

to Richmond, B.C., Rev. J. Zantingh of Woodstock, Ont.

to Terrace, B.C., Rev. J. Van Dyk from Barrie, Ont.

to Springdale, Ont., Rev. L. W. Van Dellen of Hammond, Ind.

Declined

for Medicine Hat, Alta., Rev. P. Breedveld of Bloomfield, Ont.

for Montreal P.Q., Rev. Donald Wisse of Lake Worth, Fla.

THE CHRISTIAN REFORMED CHURCH OF

Collingwood, Ont.

returns hearty thanks to the sponsors for the walkathon. We almost made the money for the seats.

We invite you to worship with us on your holidays. Services temporarily in Nottawa Presbyterian Church 11.15 a.m. and 4.00 p.m. WHICH MINISTER will conduct the services on August 10 and 17? Contact Mr. A. Sikkema, R.R. 1, Stayner, Ont. Phone 428-5134.

ONTARIO

PROVINCE OF OPPORTUNITY

Government Information

Als onderdeel van de algehele herziening van de verkoop en het opdienen van alcoholhoudende dranken (inclusief bier en wijn), machtigde de Regering van Ontario de voorzitter van de Drankvergunningen Commissie van Ontario de volgende wijzigingen openbaar te maken, ingaande 12 mei j.l.

1. De zaterdagavond sluitingstijd van 11.30 is **verlengd tot 's nachts 1 uur.** Deze verlenging geldt voor openbare lokalen met vergunning en voor clubs.
2. De uren van verkoop en het opdienen van dranken zijn nu gelijk in **alle** verblijven met vergunning, n.l. van 12.00 's middags **tot 1 uur 's nachts,** maandag tot en met zaterdag.
3. De uren dat op zondag dranken mogen worden geschonken bij maaltijden zijn verlengd en dit is nu toegestaan gedurende een doorlopende periode van 12.00 's middags tot 10.00 's avonds.
4. De verkoop en het schenken van dranken bij maaltijden hetwelk bij maaltijden toegestaan was op Kerstdag 1968, wordt voortaan ook toegestaan op Goede Vrijdag. De verkoopuren op zowel Kerstdag als op Goede Vrijdag zullen zijn van 12.00 's middags tot 10.00 's avonds.
5. Vergunningen voor de verkoop van dranken bij Speciale Gelegenheden op zondag bij maaltijden, zullen worden verleend voor Internationale, Nationale en Provinciale Conferenties. Vergunningen voor Speciale Gelegenheden mogen op zondag eveneens worden verleend voor andere dan de voornoemde Internationale, Nationale en Provinciale Conferenties **onder** voorwaarde dat
   1) Dranken alleen zullen worden verstrekt aan een persoon die een maaltijd gebruikt, zittend aan een tafel.
   2) "Maaltijd" betekent de gebruikelijke soorten voedsel gewoonlijk besteld op regelmatige eettijden, hieronder wordt niet verstaan het alleen maar nuttigen van eetwaren als pretzels, kaas, beschuit, soep boterhammen, voorgerechten en overeenkomstig voedsel.
   3) Waar de verkoop van dranken is vergund, mogen de gemiddelde inkomsten uit de verkoop hiervan de gemiddelde inkomsten uit de verkoop van maaltijden niet overtreffen.
6. In het komende zomerseizoen zal de Commissie overwegen om vergunningen voor "patios" uit te reiken.

In de naaste toekomst zullen eveneens de nodige veranderingen worden gemaakt voor het opheffen van beperkende bepalingen inzake het zitten van mannelijke en vrouwelijke personen in openbare lokalen en gelegenheden, op aanvrage bij de Commissie.

the Hon. John Robarts
Prime Minister of Ontario

THE REFORMED CHARACTER OF CHRISTIAN SCHOOLS

Dear Editor,

I read Rev. Tuininga's article "Our Schools, Christian and Reformed?" with great interest, and I wonder if I might comment just briefly on the main theme of this article.

The statement that most surprised me was that there is no difference between "Christian" and "Reformed". In other words, the "Reformed" Church (presumably Christian Reformed) is the only true Church. This sounds very sectarian to me, having been taught that Christ's church is the body of all believers. Sects want to advertise their saving powers like so many detergents on T.V., all claiming to be the best. We know, however, that only Christ "washes whiter than snow".

Sometimes, if we take all the sermons and statements seriously, we get the uneasy feeling that there is not one person left in Canada who hasn't "bowed the knee before Baal", but, as Gerald Vandezande said in a recent speech, there must be nearly a million Evangelical Christians in our country. I think we must be more positive, and look for things all these Christians have in common and work together in God's kingdom, instead of making us feel divided by stating "we are better than anyone else". In my opinion the Christian school can be of great value in this regard. Certainly there will be problems with doctrines, but these things can be discussed. Let us not reduce the Christian Reformed Church to another sect like the Jehovah's Witnesses, and let's keep the Christian Schools independent and the responsibility of all Christians.

Harry Marissen.

•

From the Mailbox

Dear Mr. Editor:

In a former issue of Calvinist-Contact, Rev. Tuininga stated: "Undeniably the Reformed faith **has the best** answer, and the purest exposition of the Word of God." **Has** this Christian Reformed pastor never read Philippians 2:3 which states to: "in lowliness of mind, let each esteem other better than themselves"? It is one thing to be sure your church is closest to the Word of God. However, it is quite another to be haughty, overconfident, and arrogant about it, "Undeniably" is rather a strong term to use. Take for example, evangelist Billy Graham, who has read the Bible through hundreds of times, yet he never makes bold assertions of the 100% doctrinal accuracy of his Baptist faith. Using the Word of God as the **only** and **final** authority, such doctrines as predestination for reprobation, infant baptism, a-millennialism, limited atonement, etc. are not really so unshakeable, immutably and unwaveringly sure. We must "search the Scriptures" (John 5:39) and "speak the things which become sound doctrine." (Titus 2:1)

Sincerely,
Peter Tensen.

•

Dear Editor,

The issue of **Calvinist-Contact** of April 30, 1969 carried an article by the Rev. Cecil W. Tuininga entitled **Our Schools, Christian and Reformed?** Quite frankly, this article raised a number of questions in my mind which I would like to present to the readers of **Calvinist-Contact** and to Rev. Tuininga in particular.

To begin with, Rev. Tuininga makes a number of statements and assumptions which he either does not sufficiently explain or which are downright wrong. He turns to Scripture to give credence to his first statement that:

> The training of the children, all of it, belong to the sphere of the home. (Deut. 6:7; Ephesians 6:4).

Let us see what the actual words on which Rev. Tuininga bases his statement say. In Deut. 6:7 we read:

> And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Moses is addressing Israel as a whole in the passage from which this text is quoted. He is instructing Israel that they, as a people communally, must keep the commandments which were given to them that very day, i.e. the Ten **Commandments.** I fail to see how this text supports the assumption that "The training of the children, all of it, belongs to the sphere of the home." It seems to me that the opposite is the case. Israel as a whole is made responsible for keeping the law of God at all times!

Turning now to Ephesians 6:4, we read:

> And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

This statement by Paul is an immediate counter-balance to what he has said in the verses one to three, which is nearly a word for word repetition of the fifth commandment. Now, Rev. Tuininga claims to be a solid adherent to the reformed creeds. One of these creeds is the **Heidelberg Catechism.** This catechism in question and answer 104 states:

> Q. What doth God require in the fifth commandment?
>
> A. That I show all honor, love and fidelity, to my father and mother, and all in authority over me, and submit myself to their good instruction and correction, with due obedience; and also patiently bear their weaknesses and infirmities, since it pleases God to govern us by their hand.

Here we see that the parents **together with all other in authority** are equally responsible for the instruction and correction of me eventhough **I may or may not be** a child, and I must give both my parents and others in authority due obedience regardless of my age. Instruction and correction are inseparable parts of training, and therefore, I fail to see how Rev. Tuininga comes to the conclusion that the training of the child belongs exclusively to the home.

The next problem arises out of the statement made by Rev. Tuininga concerning "soundly Reformed education". He accuses those promoters of Christian education who are of the opinion that Christian education is not necessarily the same as Reformed education of not knowing what it really means to be Reformed. He further states that,

> . . . there isn't such a thing as Reformed and Christian. True Christian education is truly Reformed education . . . Surely there are none among us naive enough to think that beside being Reformed there is something else equally as good and important, that some call, quite mistakenly, Christian.

Rev. Tuininga believes that there is only one "true Christian faith, the Reformed faith". Thus, with one stroke of the pen, he has banned all Baptists, Mennonites, Lutherans, etc. from the Kingdom of Heaven, since he, as a truly reformed minister, must also believe that the Kingdom is only for the true Christians. Such a stand may solve a lot of problems for people like Rev. Tuininga, but for me it creates an insurmountable problem. For, we must now answer the question: **Which** reformed faith or denomination is the "true Christian"? The Scotch Presbyterian, the Hungarian Reformed, or (to come a little closer to Rev. Tuininga's own portals) the Christian Reformed, Free Christian Reformed, Canadian Reformed or Netherlands Reformed Congregation? All these denominations and many more claim to be truly Reformed. I must admit, therefore, that I am one of those who does not know what truly Reformed really means. God's Word, the Catechism (Heidelberg or Westminster) and many other creedal documents composed by non-reformed Christians around the world and from different ages teaches me that.

I do not believe that the opinion of Rev. Tuininga is too wide spread, but if it is, I must agree with Mr. Gunderson that such an attitude towards Christian education is sectarian. Rev. Tuininga not once refers to the Word of God as being the only true foundation of Christian education. True Christian education, as I see it, is education given completely under the authority of the opening-out Word of God which is found first of all in Scriptures, and then also in nature, for it was God's Law Word that created all things and to which all things are subjected. (Col. 1:15-20).

The true Christian teacher teaches only out of the authority given to him by God's Word and not out of the authority given to him by the parents. The parents, it is true, are responsible to have their children Christianly instructed. We may, however, not conclude from this responsibility that the parents therefore also have the absolute authority over the teachers as Rev. Tuininga does. It must be clear to everyone that responsibility for and authority over are not the same thing and therefore should not be equated. Furthermore, Christian education is not only the responsibility of Christian parents, but also of every true Christian in the community. I say this because Scripture teaches that there is only **one** true body of Christ (true Church) which must act in unity. (I Cor. 12:13-21). Thus we must conclude that parents, teachers and all Christians are responsible for Christian education. And, unless one agrees with Rev. Tuininga that the only true Christians are those who are members of the (Christian?) Reformed Church, we must also conclude that the true Church cuts through denominational lines and is neither the Reformed, Mennonite, Lutheran, or any other tradition which exists because of human sins and weaknesses no matter how proud one may be of his particular heritage.

Dick L. Kranendonck.

Reply:

Just a few comments in reply to Mr. Kranendonk's letter.

1. The nurture of children belongs with the parents. Deut. 6:7; Eph. 6:1-4; Deut. 4:9; Prov. 1:8; 4:1; 15:20; 22:6; 29:17; Col. 3:20, 21; Ps. Hymnal p. 86, 3rd question to parents in the form of Infant Baptism. Christian teachers stand in the place of parents. Christian parents are responsible for Christian schools and sound Christian teachers.

2. Fortunately we are not called upon to judge who is saved or who is lost, but we do have a solemn duty to judge concerning the teaching of other denominations or groups. In the area of instruction we cannot posit the Reformed truth as something beside or over against Christian truth. If Reformed does not mean truly Christian it remains for Mr. Kranendonk, or anyone else who thinks so, to point this out. This is indeed a serious matter. But if this cannot be done then it must be supported, defended, and proclaimed with all our might.

3. The Word of God is indeed the "only true foundation" for Christian education or for any other area of life. But just who is going to do the "opening-out" of the Word? Unfortunately there is a vast difference as to who interprets that Word, but fortunately God the Holy Spirit has given to the historical Christian Church sound guidelines in the Reformed creeds. We err greatly if we choose to ignore these guidelines and to strike out on our own. This is precisely where I feel we are in danger of selling-out our Reformed heritage. Let us by all means contend for the sound teaching of God's Word in every area of life and not be ashamed of it.

Cecil W. Tuininga.

Voor een geslaagde vakantie met de hollandse gezelligheid.

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DOORBRAAK

Ten tijde van de conventie van de Evangelical Fellowship of Canada, waarover wij in ons nummer van 5 april een rapport publiceerden, konden stemmen worden vernomen, die deden vermoeden dat er in brede lagen van christelijk Canada al meer gehoor gevonden wordt voor christelijke actie. Op die conventie was het verblijdend te horen, dat men de christelijke gedachtengang omgezet wenste te zien in publieke christelijke daden.

Tijdens de jaarlijkse conventie van de Christian Labour Association of Canada, waarvan wij elders in dit nummer een rapport geven, werd die roep herhaald. Op die conventie is onder meer het woord gevoerd door de Rev. Leslie K. Tarr, administrator bij het Central Baptist Seminary in Toronto. Rev. Tarr wees er op dat de "reformed people" hun aandacht moeten besteden aan al die orthodoxe christenen, die hongeren en dorsten naar welgebaande wegen waarop zij, zoals Rev. Tarr hen noemde, de demonen in de Canadese maatschappij kunnen ontmoeten.

Met andere woorden, de deelnemers aan die conventie werden opgeroepen hun antwoord klaar te hebben, als hen wordt gevraagd, waarom zij de christelijke scholen bouwen, waarom zij plannen maken voor een christelijke universiteit, waarom zij worstelen voor een christelijke arbeiders-beweging. De christenen in dit land vragen om een Schriftuurlijke beweegreden voor dergelijke christelijke acties, niet omdat zij aan de juistheid van die acties twijfelen, maar eigenlijk omdat zij de mogelijkheid niet eerder onder de ogen hebben gezien, dat de Schrift een basis voor deze acties geeft.

Als Rev. Tarr inderdaad de gedachte van vele christenen weergeeft, dan hebben de reformatorische christenen haast nimmer zulk een uitdaging vernomen. Als Canadese christenen inderdaad vragen hoe zij christelijk te werk moeten gaan op de verschillende terreinen van het menselijk leven, dan ligt hier een enorm terrein voor onze christelijke organisaties open.

Wij hebben reeds eerder gepleit voor een grotere aandacht voor "public relations," niet zozeer omdat wij meenden, dat er op ons gewacht werd, maar meer omdat wij meenden, dat wij onze zienswijzen ook aan anderen, die als "evangelicals" bekend staan, konden duidelijk maken en hen mogelijk voor ons standpunt konden winnen. Indien nu blijkt, dat er een zekere honger in andere christelijke kringen bestaat, moeten wij geen tijd vermorsen, maar inderdaad trachten door te breken en laten zien hoe veelomvattend een leven naar de Heilige Schrift is. *D.F.*

★

★ ★

GODSDIENST-OEFENING

Met bedrukte gezichten kwamen de ouderlingen uit de kerkeraadskamer. Het was hen aan te zien, dat er iets was, dat hun stemming drukte.

Al spoedig bleek, dat zij de jongelui op bezoek hadden gehad die belijdenis van hun geloof zouden doen. Het waren er dit jaar niet zoveel, maar de een na de ander had weinig bewijs van enthousiasme nagelaten. Behalve één. Eén was er geweest, die blijmoedig getuigenis gegeven had van hetgeen in haar leeft. Maar de anderen?

Och ja, ze wisten hun lesje wel. Er waren niet veel dogmatische vragen geweest, waarop ze het juiste antwoord schuldig gebleven waren. Maar het was meer het nazeggen van wat hun geleerd was, zonder dat er iets van hun zelf bij geweest was. Zoals een student aan de universiteit die antwoorden neerschrijft, waarvan hij weet, dat de professor die antwoorden hebben wil, zonder zelf overtuigd te zijn, dat dit de juiste antwoorden zijn.

Neen, zo is het niet overal geweest. Er zijn ook kerkeraden geweest die oprecht hebben kunnen danken voor het feit, dat jongelui deel willen uitmaken van het volk van God. Gelukkig maar. Maar dit neemt niet weg dat het schrijnende blijft van hen, die toegang vragen tot het heilig avondmaal, zonder naar die toegang te hunkeren.

Leg de blaam maal op die jongelui, die zo belijdenis hebben gedaan. Leg de blaam maar op hen, want ze weten niet hoe kostbaar goed door hen onderschat wordt. Maar leg de blaam niet alleen op hen. Zoek het ook maar in onze eigen christelijke samenleving. Wat is er in die christelijke samenleving, dat eer sterke aantlekkingskracht op jongelui uitoefent?

Niemand moet dit misverstaan. Natuurlijk beseffen wij, dat in werkelijkheid de aantrekkingskracht van de kerk niet gevonden wordt in wat mensen daar doen of daar in brengen. Wat ons in de kerk trekt is Jezus Christus zelf. Hij vergadert. Hij vergadert uit alle volken in alle landen, hen die de Vader verkoren heeft. Daarin ligt het wezenlijke van de kerk, ook van de geinstitueerde kerk. Dit in zichzelf is zo groot, zo onweerstaanbaar, dat dit genoeg moet zijn om iemand te doen vragen de gemeenschap aan de tafel van de Heer te mogen delen.

Maar het gaat ons niet om wat God doet op dit moment. Het gaat er om wat wij doen. En het valt die jongelui niet kwalijk te nemen, dat zij zoeken naar wat God doet in wat de mensen in de kerk doen. Ze mogen dan hun dogma's goed leren, maar waar ze eigenlijk naar uitzien is naar de inspiratie, die de ouderen geven. Zij willen graag zien, dat die liefde van God en tot God die ouderen in een gloed zet, die hen begerig maakt om daar ook bij te horen. En is die gloed niet vaak zoek? Als wij dit nu even persoonlijk mogen maken: ziet een jongen of een meisje iets in mij, dat moeilijk te definieren valt, maar dat beter is aan te voelen? Zien zij iets in mijn leven, dat alleen maar verklaart kan worden als een liefde tot God als antwoord op de liefde van God? Is dat het wat mijn leven rijker maakt, vertrouwend, intenser, spontaner?

Lopen wij niet gevaar, dat wij onszelf in ons kerkelijk leven in een soort routine verliezen? Wij komen 's Zondags samen in de kerk eigenlijk nog net zo als onze ouders het zestig of zeventig jaar geleden deden. Onze morgen-godsdienstoefeningen zijn een trouwe copie van onze middag- of avonddiensten. Van een deelname van de gemeente, speciaal aan de middag- of avonddienst willen wij liever niet weten, eigenlijk omdat wij diep van binnen bang zijn, dat dit tot uitwassen zou leiden. Wij lopen in het platgetreden paatje en wij verwachten van onze jongelui, dat zij hetzelfde paatje zullen gaan. Eigenlijk vinden wij het vreemd, als die jongelui daar wat schuchter tegenover staan. Als zij de vrijheid nemen over bepaalde dingen iets anders te denken en als zij in hun denken en spreken blijk geven in de twintigste eeuw te leven, dan worden wij bevreesd of de geest van de tijd de kerk binnensluipt.

Natuurlijk is het hartversterkend als jongelui spontaan naar voren komen en onomwonden zeggen, dat zij dezelfde God willen dienen met hun hart als hun vaders en moeders hebben gedaan. En wij mogen God gerust danken, dat dit op vele plaatsen het geval was.

Maar wij moeten daaruit niet afleiden, dat wij rustig door kunnen gaan, zonder ruimte te geven aan de Geest Gods. Opnieuw moet niemand dit verkeerd verstaan. Wij willen in het geheel niet beweren, dat willens en wetens aan het werk van de Geest afbreuk wordt gedaan. Maar wat wij wel willen zeggen, is dat het ons voorkomt dat wij de spontaniteit van de gemeente hebben afgeremd. Zijn wij bevreesd? Zijn wij bang dat die dingen uit de hand lopen? Hebben wij dan niet een gemeenschappelijke belijdenis, die onze eenheid als kerk waarborgt?

Ieder jaar later de kerken jonge leden in. Ze doen belijdenis van hun geloof, ze worden ermee gefeliciteerd en dan is de ceremonie afgelopen. Het lijkt een zekere graduering. Dat wil zeggen, je hebt een zekere mijlpaal bereikt, maar wat er daarna gebeurt is iets waarmee de gemeenschap niet te maken heeft. Dat moet de gegradueerde zelf maar uitmaken.

Maar zo moet het in de kerk niet. Als de jongelui door belijdenis deel uitmaken van de strijdende kerk, dan moet er tevens een plaats voor hen en een taak zijn. Dan moeten wij samen met hen, speciaal in onze gemeenschappelijke godsdienstoefeningen er op gericht zijn, dat allen godsdienst beoefenen. Dat er dus een levend verkeer met God is. Hij wil de gemeenschap met Zijn volk, niet in routine. Liefde kent geen routine. Maar in spontane uitwisseling van die liefde. *D.F.*

LOSLATEN

Net zat ik, landerig als een ezel met een overvolle maag tussen twee hopen hooi, en wist niet wat eerst te doen, mijn keukenvloer waar ik aan bleef kleven, een beurt geven, of mijn mand met strijkgoed te lijf gaan, toen het grijze volkswagentje de driveway inreed. Hoera! Dat betekende een bezoek van mijn vriendin Jane en dus ook uitstel van een keuze tussen de twee hopen hooi!

We zien elkaar niet vaak, daarvoor hebben we het allebei te druk. Maar zo nu en dan moeten we gewoon weer eens even "bijpraten". Soms zelfs per telefoon, long distance. De aanstichtster van zo'n gesprek krijgt dan altijd een ongemakkelijk gevoel als ze daarna de telefoonrekening in de mailbox ontdekt. Mannen hebben nu eenmaal geen begrip voor zulke impulsen!

Terwijl deze gedachten mij door het hoofd gingen, was ik natuurlijk al naar de deur gevlogen en verheugd troonde ik Jane mee naar een makkelijke stoel.

Met haar praat je zelden over koetjes en kalfjes. "En," zei ze dan ook, toen ik haar het eerste kopje koffie reikte, "hoe ver ben jij met de opvoeding?" Vragend keek ik haar aan. "Wat bedoel je?" "Precies zoals ik het zeg. Jullie oudste is nu toch ook bijna achttien, net als Trudy van ons. 't Kind moet in september de deur uit, naar college. 'k Moet er niet aan denken want ik heb het gevoel dat ik nog lang en lang niet met haar klaar ben! Als je haar zelf hoort praten is er niemand beter in staat om op eigen benen te staan dan zij, maar daar ben ik nu juist nog niet zo zeker van!" Jane zuchtte en keek nogal ongelukkig.

Ik wist waar ik aan toe was. Daar hoefde je bij Jane trouwens nooit lang op te wachten. Dit had haar dwars gezeten en daarom was ze in een opwelling in haar wagentje gestapt en had de ongeveer vijftien mijl naar ons huis gereden op gevaar of mij niet thuis te treffen. Ik besloot mijn aandacht nog even bij mijn koffie te bepalen, er zou nog wel meer komen. Daar had je het al:

"Honderd keer denk ik, ik wou dat ik achttien jaar geleden geweten had wat ik nu weet. Wat zou ik dan in veel dingen anders met mijn kinderen gehandeld hebben! Je komt er zo absoluut onvoorbereid voor te staan en als je er eindelijk een klein beetje feeling voor begint te krijgen, weten zij het ondertussen beter dan jij. Dat verbeelden ze zich tenminste. Dat je in veel opzichten door schade en schande wijs moet worden, weet iedereen, maar bij de opvoeding is de schade vaak zo onherstelbaar. Om van de schande nog maar niet te spreken, als die grote lobbes van een John die "al" vijftien is, ronduit tegen me zegt dat ik me maar niet moet bemoeien met wat hij zal dragen naar de class-party, want ik weet immers toch niet wat "in" is en wat niet." Zo kon om dit laatste gelukkig toch nog lachen.

"Ervaar jij zulke dingen nu ook?", vroeg ze toen en het klonk bijna hoopvol. Ik hoefde die hoop niet te beschamen. De schade die ik naar mijn gevoel in de aan mij toevertrouwde kinderzielen heb aangericht zo door de jaren heen, is niet te overzien, bedenk ik me soms wanhopig. De schande hebben we gelukkig altijd nog binnen de vier muren van ons huis kunnen houden, op hier en daar een klein incidentje na, zoals b.v. die keer dat onze jongste voor "show and tell" op school vertelde: "My big brother says that Mom is a real womandriver, because she didn't even know how to park properly and now there is a big dent in the bumper!" Ik had het Jane indertijd in geuren en kleuren verteld, dus hoefde ik niet te proberen er haar nu mee op te vrolijken. Daarvoor was ze ook niet gekomen. De schade lag ons beiden zwaarder op het hart dan de schande.

"De theorie zit goed in elkaar," begon Jane weer, "je leest het in boeken en artikelen, je hoort het heel zelfverzekerd beweren op P.T.A.-meetings en je weet het zelf ook eigenlijk wel, dat er aan je kinderen als ze zo'n jaar of zestien, zeventien zijn, niet veel meer te veranderen valt. Je hebt ze in een bepaald model gekneed en dat gaat vaste vormen aannemen. 't Ongeluk is dat ik me vaak een hoedje schrik als ik die vormen eens goed bekijk en denk dan: ben ik zo aan het knoeien geweest? Er komt nog bij dat de modellen waar andere moeders hun best op hebben gedaan, veel beter lijken te zijn uitgevallen."

Hier viel ik haar in de rede: "Kom nou, Jane, denk je nu heus dat er één moeder op aarde gevonden wordt, die na zestien of achttien jaar van kneden en vormen haar model op een voetstuk zet en er voldaan om heen loopt te draaien? Als ze er tenminste ernst mee gemaakt heeft en het niet bij de vorming van de buitenkant gelaten heeft!"

"We zijn wel beeld-sprakig," lachte Jane. "Maar nu serieus, Linda, ik heb dus het gevoel dat ik Trudy nog niet kan laten gaan. Toch komt september onherroepelijk dichterbij. Een last-minute stoomcursus in allerlei vrome theorieën werkt bij die kinderen alleen maar irriterend. Wat raad je me?"

Ik voelde me wat ongemakkelijk. Hoe zal de blinde de lamme leiden? 't Was waar dat ik zelf (toevallig?) veel over dit onderwerp had nagedacht de laatste tijd. 't Was iets dat ons in de naaste toekomst ook ging raken. Wat onzeker begon ik toen maar: "Je zult er misschien gek van opkijken, maar de oplossing van dit probleem heb ik gevonden in een zondagschoolversje."

Jane keek me ongelovig aan: "Zo sentimenteel ben je anders niet!"

"Nee, maar sinds kort bezitten wij een record waarop verschillende Zondagschoolkoren gezamenlijk zingen. Ik draai die record steeds, ik ben nu eenmaal gek op kinderkoren en vind het tussen twee haakjes erg jammer dat je die hier in Canada zo weinig vindt. In elk geval, op een avond zat ik er weer in mijn eentje naar te luisteren. Opeens werd ik getroffen door de woorden (en ze klonken zo fris en vol vertrouwen!): "Als ik in verzoeking kom, Heer bewaar Uw eigendom." Zie je, als het om onze kinderen gaat, zijn we doodsbenauwd voor verzoekingen, waar of niet? Maar dat woordje "eigendom", dat deed het hem. Ik realiseerde me: dat was het! Onze kinderen zijn gedoopt. "Ik heb u bij uw naam geroepen, gij zijt Mijn!". Die woorden werden al over hen uitgesproken toen wij nog met onze wankelen pogingen om er mensen van te maken, moesten beginnen. Wij mogen God elke dag, maar zeker ook wanneer onze kinderen onder onze hoede vandaan gaan, aan die uitspraak, die belofte herinneren. Zelf mogen we ze als het ware, ook met God's hulp, tot aan het tuinhek brengen. Dolgraag zouden we met hen meegaan, de straat op. Maar dan kan niet, we moeten weer terug het huis in, waar de anderen wachten. In die geest heb ik het een andere moeder eens horen zeggen. En als we ze nawuiven, zien we dat het niet nodig is ook om mee te gaan. Ze zijn in goed Gezelschap. De Eigenaar laat Zijn rechten gelden. Wij moeten een stapje terug doen."

Jane luisterde aandachtig. Dat gaf me moed om verder te gaan, ze vond me blijkbaar niet te prekerig. "Het is natuurlijk een Hollands versje, 't zegt onze kinderen dus niet zo veel. Toch, „als jij en ik er ons nu maar van verzekeren dat een dergelijk gebed in hun harten leeft, komen zij en wij de schade en de schande wel te boven."

Een beetje verward zweeg ik. 't Is niet makkelijk om je intieme gedachten oder woorden te brengen!

Jane sprong plotseling op. "Ik moet weg, Linda. Dick heeft de car ook nog nodig vanmorgen. Die record kom ik nog eens bij je lenen!" Gelijk was ze vertrokken.

Een beetje verdwaasd stond ik nog in de open deur. Er schoot me een idee te binnen. Ik liep de kamer weer in en las op de achterkant van de record-hoes het hele vers nog eens over:

Vader, Leid mij dag aan dag,
dat ik U maar volgen mag.
Leer mij waar te zijn en rein:
Wijs mij, hoe Uw kind te zijn.

Als ik in verzoeking kom,
Heer, bewaar Uw eigendom.
Als ik eenzaam kom te staan,
laat mij aan Uw hand dan gaan.

Geef mij in gevaren moed,
wetend, dat Gij mij behoedt.
Houdt mij veilig aan Uw zij:
Breidt Uw vleug'len over mij.

Help mij 't geen Uw liefde leert,
zo te doen als Gij begeert.
Dat eens in Uw zonneschijn,
eeuwig ik Uw kind mag zijn!

De naam van de dichter weet ik niet, maar 't was uit de bundel "Geestelijke Liederen uit de Schat van de Kerk der Eeuwen".

En op de dag van Trudy's vertrek zou ik Jane een exemplaar van deze record ten geschenke gaan geven!

Linda.

SPACE MENU—Barbara Baugh of Chicago is trying to pluck a bite-size beef sandwich from a "galaxy" of main-course space foods developed by Swift & Co. for America's Moonbound Apollo 10 spacecraft astronauts. Freeze-dried foods include chicken and vegetables (packet at left), Canadian bacon and applesauce (centre), veal with barbecue sauce.

PATRICIA YOUNG SAYS . . .

In 1933, President Franklin D. Roosevelt rallied the American people together to face the crisis of the depression with the admonition: "There is nothing to fear but fear itself." Yet today we live in a fear-oriented society that is robbing us of our self-confidence, self-reliance, responsibility and accountability.

We fear for our job security, our health and old age insurance. We have permitted fear of The Bomb to create a climate of appeasement and surrender — creating the slogan Better Red Than Dead. Advertisers cleverly use the weapon of fear to promote their wares — inculcating us with the fear of being unpopular and unloved if we don't use X brand floor polish and brand Z toothpaste, hair shampoo, deodorant and mouthwash!

We are taught to fear age in order to follow the pied piper of fashion. We fear the "smear" of Fascist if we oppose communism. We fear to identify ourselves as Christians lest we be thought "square" or bigotted. We are even afraid to be individuals and permit ourselves to be driven into the compound of the "common man" suffering a common guilt, a common conscience and a humanistic, equalized togetherness.

Today, as in the days of Greece, when citizens killed the runner who brought news of a defeat so that they could continue with their "victory" celebration, so we fear the truth of the world situation. In blinding ourselves to truth out of fear, however subtle, so we ourselves forge the shackles which hold us in bondage. In doing so, we bow to a master which destroys the human soul.

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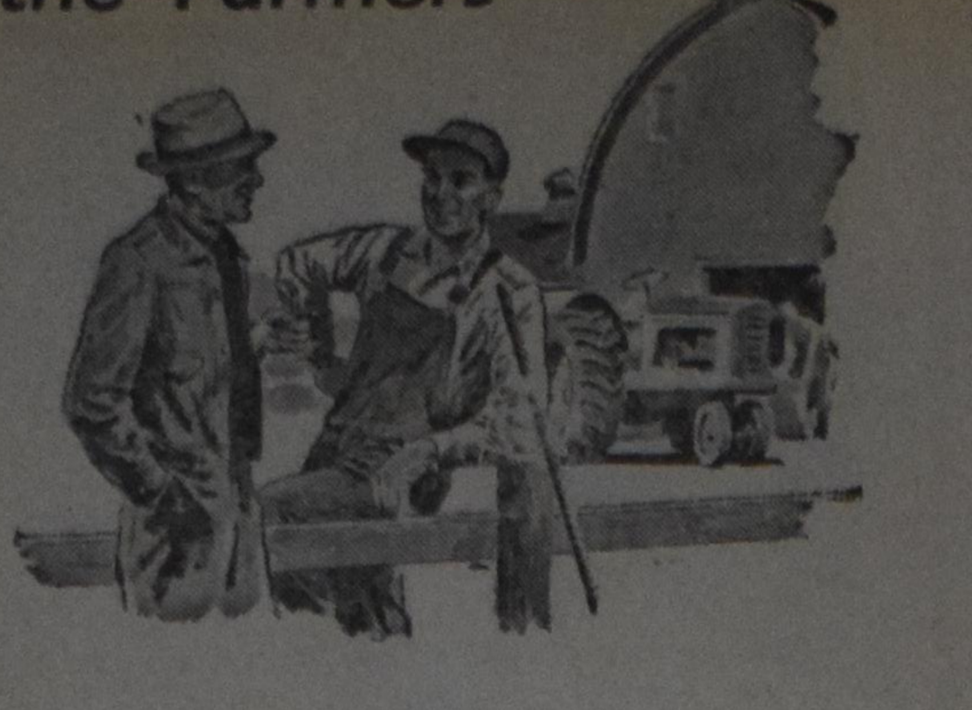

BILL 140 AND GFO

The time seems to be close that all Ontario farmers will be asked whether they want a compulsory to vote yes or no to the question General Farm Organization (GFO)..

On May 13 the government act, bill 140, on which the vote and the GFO depends was approved by the agriculture committee of the Ontario legislature. It was approved with only a few minor amendments. Representatives from farm organizations were given an opportunity to speak to the committee and present briefs. Walter Miller, president of the OFU spoke on the bill. The OFU is vehemently opposed to the act. But others too had reservations, also some speakers belonging to the Ontario Federation of Agriculture.

Also Hilbert van Ankum, secretary of the Christian Farmers Federation made a presentation for the CFF, in which he soundly criticized the structure of the GFO.

It is not quite clear yet what will be on the ballot. This should be publicized so that farmers can discuss the questions and be able to decide. Concern is also expressed that the founding convention of the GFO, if it is approved, will have too much power.

The little we do know about the ballot indicates that the first question: "Are you in favour of a GFO with compulsory check-off?" is all important. The other questions about the role of Marketing Boards and about an extra fee for membership are only guidelines for the founding convention. So after a yes vote anything can happen.

'But can't we go to the founding convention?' someone may ask. Not that easy. As Mr. van Ankum pointed out in his presentation, the province will be divided up into locals of approximately 1000 farmers, mostly along county and township boundaries. A minority ilke the Christian Farmers Federation, if our members really voice a positive christian opinion, would have very little chance of electing even one member. The same handicap is encountered by minorities, whether they be christians, communist or any opposing group in political life with the district system of voting. Our Christian Farmers Federation during the last year has promoted the view that candidates should run province-wide. These candidates would run on the slate of an organization or as independents. The votes would be counted to establish the percentage of the vote that had gone to each organization; these percentages would determine what percentage of the council seats each of the groups would have. That way small minorities would have a chance of becoming represented. This would be more truly democratic. Like van Ankum expressed it: 'We accept majority rule, but expect and demand the right and opportunity for the expression of minority opinion; and not just across the fence to our neighbour, but right at top level We wish to support an over-all general farm organization, but the present proposed structure makes it awfully difficult to do so'.

If the GFO is to represent all farmers, it must truly do so. And not only that section of the farmers who put humanistic reasoning first. This is not to say that they have no conscience, (although it could very well be that the GFO would develop a tough, labour-union like, attitude towards government, society and . . . to its members) but what we need is reasoning that will take into account God's revelation in His Word. The two-fold task which we have here on earth: to love and serve our Creator and Redeemer and to love our fellow men and deal with him as we would have him deal with us. This will in the long run solve just as many or more farm problems as men-centered reasoning. It will be a blessing for society if this God-centered reasoning is heard at higher level also. That is why we advise to vote NO against a GFO until they come up with a structure that would make this possible. And we hope that they will do that soon.

John den Boer,
Port Perry.

U behoeft geen lid te zijn van een vereniging om aan onze

Voordelige Groepsreizen

deel te nemen.

Voor inlichtingen en vertrek data betreffende deze reizen:

C. STEENHOF

(v/h Fieldman Chr. Ref. Church)
43 Crane Ave.
WESTON, ONT.
Tel. 241-0811 of 249-4921

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
June 12	June 6	June 4 noon
June 19	June 13	June 11 noon
June 26	June 20	June 18 noon
July 3	June 27	June 25 noon

We assume this schedule gives the Post Office sufficient time to deliver our paper to most of the subscribers before the Sunday following the date printed on the paper.

THE WOMEN'S ACTION FOR AACS

The Provincial Committee of the Women's Action For AACS met on April 16, 1969 in Toronto. Here are some of the highlights of that meeting and also a report of the work of the Action to date.

Many areas of Ontario and Eastern Canada now have local committees set up and running smoothly. We even have some in Alberta and more are to come. Contact is also being made with British Columbia so that the ladies may also share in our work.

Since one of our tasks is to collect money for the AACS you may be interested to know how much we've been able to collect and what it is being used for. Last year we were able to give the AACS $600 to use for their library. So far this year we have collected $1000 which we will give to them at their convocation meeting in the fall. This money will be used to help them buy an addressograph machine. This machine will greatly facilitate their mailing. Our financial year runs from April 1 to March 31 so that money collected after that date will be used for our gift next year.

So far there have been 2000 banks placed and from most of these the money is faithfully collected. Some locals collect once a year, others twice and some four times. We are truly thankful to our Heavenly Father for the fine response of the ladies to this important work. We pray that God may continue to bless our Action. We also thank the many societies and individuals who have sent us donations.

Once again we will sponsor a public meeting in the fall to which all ladies are invited. Here you will have a chance to ask questions, give suggestions and hear an inspirational address. This meeting will be held on Sept. 13, Saturday. Plan now to attend.

At our board meeting some changes were made in the organization of the provincial committee. Since our Action no longer is provincial we changed our name to "The Board of the Women's Action for AACS." We also decided to give voting rights to all members of the committee. Previously only one of the two representatives from each district could vote. Permission was also given to appoint a third member to the district committee if there is too much work for two. This third lady will be able to attend the board meetings, but may not vote.

Several requests dealing with ways to raise money were answered. If a local committee does not feel that penny banks will work in their area then they are free to use other means. Nevertheless we do encourage the use of penny banks since they have proven to work well.

Please continue to support our Action with your pennies and your prayers.

The Board of the Women's Action for AACS,
(Mrs.) J. Lunshof (Secr.).

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DE STENEN BRUID

door
M. Van Nuis-Zuidema

(49)

De leeuwtjes op de stoelen vangen juist de laatste gloed van de ondergaande zon, als Jochem de deur voor Ellewien openhoudt van de kamer, waarvan de geur, door Chopins muziek, Ellewiens hart zo beroerde.

Met zachte voeten gaat ze binnen en dan worden de herinneringen haar te machtig.

Stil laat Jochem haar begaan, maar als hij eindelijk haar tranen heeft gedroogd, staat hij op en zegt: "Ellewien, ik heb nog iets voor jou bewaard, dat je nu moet zien."

Met haar blik volgt ze hem naar de kast. Nieuwsgierig.

"Ik heb iets gestolen, Ellewien."

"Hè, doe niet zo flauw!"

"En toch is het waar," plaagt hij.

Ellewien springt overeind en trekt hem aan z'n oren, precies zoals ze dat vroeger ook kon doen.

"Zeg eens heel eerlijk?"

"Ik heb het eerlijk gezegd. Wacht maar af!"

Ze staat vlak bij hem als hij de sleutels uit z'n zak haalt, één ervan in het slot van een muurkast steekt. Een hangkast, waar zijn kleren geborgen worden en nog iets anders, onder een lang, wit laken.

"Nee!" roept Ellewien hard en ze duwt haar gezicht weg tegen Jochems borst.

Onder het laken uit tipt iets wits. Iets teers, iets, dat haar bekend is. Zacht strijkt Jochem over haar hoofd, maar dringend is zijn stem als hij vraagt: "Ik wil graag dat je de japon zelf uit de kast neemt, Ellewien."

Ze ziet naar hem op en haar ontroering smelt weg voor zijn stralend blije gezicht.

Zo . . . zo . . . ja, precies zo kon Dani kijken, als hij op vaders of moeders verjaardag eindelijk met z'n lang en moeilijk bewaard geheim voor de dag mocht komen.

Het is weer zo'n ogenblik van benaderen van elkaars innigste gedachten.

En Ellewien tast en voelt iets aan van Jochems verlangen. Het "nee" dat ze er zoëven nog uitstootte, wordt herroepen door haar gaan naar de kast, want zeker weet ze opeens, dat dit haar daad moet zijn.

Alleen doet ze de stap.

Ze steekt een hand uit.

Een kort gebaar.

Ze duikt weg in de kast.

En pas als ze met haar armen vol wit, midden in de kamer is, laat ze het omhullende laken wegglijden.

Glinsterend, ivoorachtig, is daar de zijde van haar bruidstoilet onder het lamplicht.

De tulen sluier wolkt neer op de grond.

Uit de stilte, zo vol gedachten en herinneringen, komt Jochems stem.

"Ellewien, nu wachten we toch niet langer met trouwen?"

Zij gaat terug naar de laatste avond.

"Jouw vader en moeder zouden komen, Jochem. Ik heb hen nooit meer gezien. Ik durfde niet naar hen toe te gaan."

Dapper voegt ze eraan toe: "Dan kunnen tante Cor en oom Jan mijn bruidsouders zijn."

"Dommertje," zegt Jochem, als hij ziet dat er toch een traan in het witte kapje drupt. "Dommertje, om al die maanden alles alleen te willen dragen."

Ellewien lacht alweer.

"Kijk eens, Jochem, de spelden zitten nog in de rok. Tante Cor wilde hem hier iets opnemen."

"Nu, dat kan ze dan nog doen."

En dan staat Ellewien voor hem. Vlak voor hem. Zij, z'n bruid. Haar ogen stralen in de zijne.

"Dan zal ze toch heel vlug moeten zijn, Jochem."

* * *

Vrouw De Bok staat in haar zondagse japon, tussen andere vrouwen en kinderen in, opzij van het kerkpad. De koster heeft de oneffenheden van slib en puin zoveel mogelijk bijgewerkt en voor deze dag een van de lopers uit de paden, waar nog kringen in zitten van het zoute water, tot aan het hek uitgerold.

De hemel is hoog en wijd en blauw en het enkele vluchtige wolkje dat daar langs vaart, verwaait even vlug als het is gekomen.

Als een vonk, die uit de schoorsteen op een rieten dak is terechtgekomen en dat in brand heeft gestoken, van welke brand weer vonken naar andere rieten daken zijn overgewaaid en zo verder en maar weer verder, zo is het nieuwtje door het dorp gegaan:

Het is weer aan met Jochem en Ellewien. En zij trouwt in het wit. In de bruidsjapon die tante Cor voor haar had gemaakt, nog voor de ramp.

Het is tante Cor zelf gewest, die welbewust, de eerste vonk de schoorsteen heeft uitgeblazen, in het zeker weten dat de brand dan wel naar hier en daar en overal zou overslaan.

En nu staan de mensen langs het kerkpad te wachten en zij die zich misschien eerst aan die witte japon gestoten hebben, zijn die pijn nu te boven en grijpen zich vast aan de romantiek in dit rouwdorp: Jochem, de geliefde en geziene, als bruidegom, met Ellewien, die ze niet konden begrijpen, maar met wie ze toch wel erg te doen hebben. Een gevoel dat voor vandaag in grote vertedering is uitgelopen.

De mensen staan daar, velen in hun zwarte kleren, met al hun verdriet.

Maar deze dag is in hun rouw, als een onverwachts opgeschoten bloem op een dor veld.

Vanuit de pastorie ziet dominee Bruining naar de wachtende mensen. Alleen zijn vrouw weet, wat het voorbereiden van deze dienst hem heeft gekost.

Uiterlijk nerveuzer dan hijzelf, loopt ze nog wat door de kamer heen en weer.

"Heb je niets vergeten?"

"Nee."

Hij gaat naar de deur, maar daar houdt ze hem nog even tegen. "Jongen!" daarin ligt al haar verering voor hem besloten en haar bijzondere kus zegt de rest, maar dan kan ze niet laten er gauw uit te flappen: "Ik kan het nog niet uitstaan, dat ze Jochem . . . ."

Twee ogen zien haar peilend aan.

Haar lach schalt.

"Als ik haar straks feliciteer, dan zeg ik het vast!"

In hem breekt de spanning. Hij weet zeker dat ze het niet zal zeggen. Dat ze niets geks zal doen.

"En nu moet je echt gaan, Henk, ik geloof dat ik je kerkeraad al voltallig voorbij heb zien komen. Bos voorop. Kijk, daar gaat de ingenieur ook!"

Samen zien ze toe, hoe hij met lange onverschillige passen, vlak langs de loper en de wachtenden, het kerkgebouw binnengaat, waar hij zich minder op z'n gemak voelt dan vanmorgen in Jochems kamer, waar hij de bruidegom aan een laatste inspectie onderwierp, voor hij hem zelf met zijn wagentje naar zijn bruid reed.

(Slot volgt.)

Chiefswood

Hebt u een vrije dag, maar is het te koud voor een picnic? Of wilt u wel eens iets anders dan de beach? Voor de liefhebbers van geschiedenis kan het in zo'n geval een plezierige afwisseling zijn om eens een plaats van historische betekenis te bezoeken. Tussen Brantford en Caledonia, aan Highway 54 (in Ontario dus en ik ben me ervan bewust dat het daarom maar een beperkt aantal lezers zal interesseren) staat Chiefswood, waar de beroemde dichteres Pauline Johnson in de vorige eeuw haar thuis vond. Dit huis, dat door haar vader, het Indianenopperhoofd George Johnson, gebouwd werd voor zijn Engelse bruid Susanna Howells, is een bezoek zeker waard. Het is een statig gebouw waaraan geen specifieke voor- of achterkant te ontdekken valt. Er wordt gezegd dat het met opzet zo geconstrueerd werd. Het zag zodoende uit op de weg waar de blanken langs kwamen en dat moet haar moeder goed gedaan hebben, maar ook zag het uit op de Grand River waar de Indianen het huis van hun Chief passeerden.

Ter ere van Canada's honderdjarig bestaan hebben de bewoners van de Six Nations Reserve dit waardevolle overblijfsel uit hun rijk verleden weer zo goed mogelijk in de originele staat hersteld. Chiefswood dateert van 1853 en nog is het duidelijk dat het met zijn hoge, ruime kamers, vele en grote ramen, alle uitzicht gevend op de grote tuin waar statige bomen uit een welig grasveld rijzen, een indrukwekkende villa was. Alle meubelen zijn meer dan honderd jaar oud. In de parlor, oftewel de ontvangkamer ziet u op de schoorsteenmantel een buste van Milton, de zo beroemde blinde dichter. Waarschijnlijk waren zijn werken geliefd en veel gelezen in huize Johnson, zo vertelde de curator mij. In deze kamer hebben Chief en Mrs. Johnson ook vele hooggeplaatste personen ontvangen, waaronder Edward VII, Prins van Wales en ook de toenmalige Governor van Canada, Arthur, Duke of Connaught. Alexander Graham Bell was eveneens een regelmatige gast.

Pauline Johnson (Tekahionwake).

Voor de niet zo jonge kinderen is een bezoek aan Chiefswood ook een hele ervaring. Het sprak tenminste wél tot de verbeelding van mijn jeugdige begeleidster dat ze liep over dezelfde rode loper als waarover bij hun bezoek in 1939 de Koning en Koningin van Engeland hun entree maakten in de Mohawk Chapel en waarvan een klein gedeelte nu ligt in de hall van Chiefswood. Die Mohawk Chapel is weer een klein hoofdstukje geschiedenis apart en misschien kom ik daar later nog eens op terug. Voorlopig komen we bij onze dwaaltocht door Chiefswood meer dan genoeg tegen om onze verbeelding aan het werk te zetten! In de huiskamer staat een boekenkast die meer dan driehonderd boeken bevat.

De vier kinderen Johnson, waarvan Pauline de jongste was, moeten erg muzikaal geweest zijn en de mooie piano in diezelfde huiskamer was ook voor hun moeder een bron van vreugde. Het is haast niet te geloven dat het sneeuwwitte tafellaken in de eetkamer hetzelfde is als waarmee Susanna Johnson een eeuw geleden de tafel dekte!

Op de boven verdieping zijn in de diverse slaapkamers nog vele interessante dingen te vinden. Mocht u er komen, let dan op het tafeltje in de ouderlijke slaapkamer waarvan het bovenblad bedekt is met een soort mat, gemaakt van de stekels van egels! In een andere kamer vindt u een heel mooie, uit hout gesneden kop van Joseph Brant, gedaan door Mr. Nathan Montour die een tegenwoordige bewoner is van het Indianenreservaat en door zijn kunstwerken een zekere vermaardheid geniet. Verder vindt u er producten van Indiaanse huisvlijt, brieven, foto's en in de slaapkamer van de dochters des huizes een wassen beeld van Pauline, of zoals haar Mohawk naam luidt: Tekahionwake. Op de bovengang is er een hoekje waar kaarten, Indian crafts en boeken te koop liggen, o.a. Pauline's meest beroemde gedichtenbundel Flint and Feather.

Hebt u eindelijk alles gezien en gaat u, misschien wel met tegenzin, naar de deur die u van het verleden weer in het heden zal brengen, dan is het mogelijk dat u, net als ik, het gevoel krijgt nog iets gemist te hebben. Dat is ook zo: u hebt de keuken niet gezien. Bij navraag bleek me dat dit gedeelte van het huis dat een uitbouw van de eetkamer was, bij de restauratie moest worden afgebroken omdat het te bouwvallig was. Moch er in de toekomst voldoende geld voorhanden komen, dan wordt het misschien wel weer herbouwd.

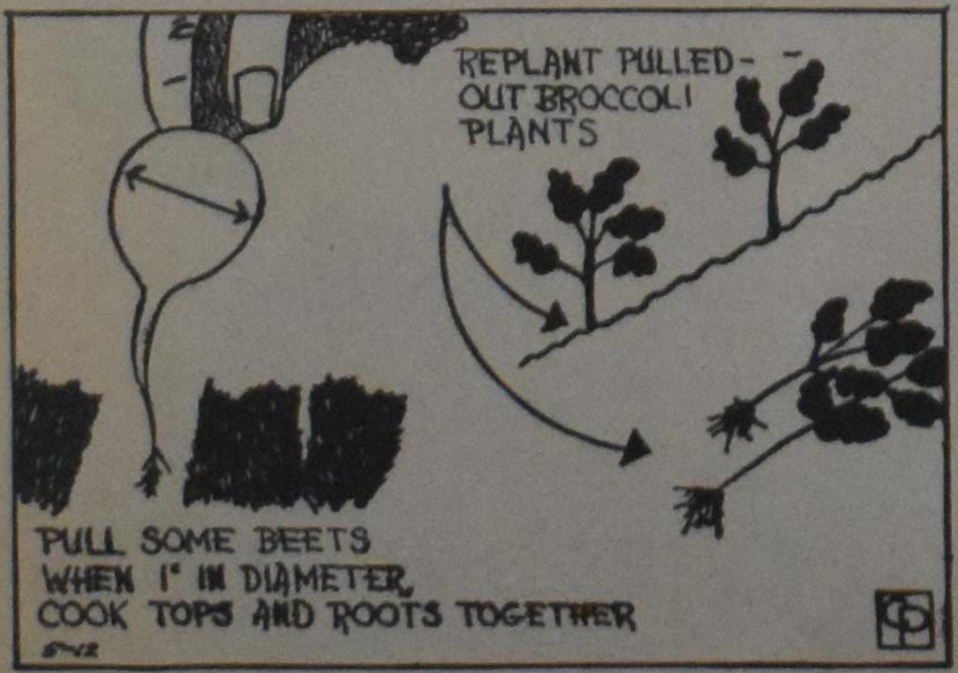
Staat u dan tenslotte toch buiten, verzuim dan niet om nog even te genieten van het prachtige uitzicht over de Grand River en over het landschap waar een belangrijk stuk geschiedenis van ons nieuwe vaderland door de eeuwen heen groeide tot een boeiend verhaal...

Nog enkele practische gegevens: Chiefwood is open van 1 mei tot 1 november, van tien tot twaalf uur in de morgen en van één tot vijf uur 's middags. Op zaterdagen en holidays is het 's middags een uur langer open. Toegangsprijs is vijftig cent voor volwassenen en voor kinderen onder twaalf jaar een kwartje. Niet veel, voor een reis van meer dan honderd jaar in het verleden!

(Mrs.) Alice Los.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Thinning Young Vegetables

By EDNA HALLIDAY
Distributed by Central Press Association

THINNING vegetables is tedious and often hard on the gardener's back but it is a "must" operation if one wants vegetables to boast about.

Many gardeners hate to thin seedling plants because they feel it is cruel, but plants will not mature correctly if their roots do not have room enough to grow without being entangled with the roots of plants on either side.

At first, plants should be thinned out to stand an inch apart. It must be done when the plants are large enough to be handled, but before they become crowded. It is best to thin on a cloudy day when the soil is moist so the remaining plants will not be disturbed too much.

As shown in the accompanying GARDEN-GRAPH, carrots and beets are exceptions, unless however, they are very crowded. As a rule they can be grown until large enough to use. Very young beets cooked with the tops make greens which are unsurpassed. Very young carrots also are highly palatable.

As shown, there is no reason why cabbage, lettuce and broccoli thinnings should not be replanted if they are handled carefully. They may come along a little later, thus extending the harvest season.

It is difficult to thin beans without disturbing those that remain, for which reason thick-planting is to be avoided.

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NATUURGENEESK.

dokters en specialisten hebben ook voor Uw ziekten mengsels geneeskruiden samengesteld, welke wij U leveren en waarmee wij de frappantste resultaten bereiken, ook in schijnbaar hopeloze gevallen. Wat de natuur ons biedt is onverbeterlijk! Volkomen giftvrij. Meldt Uw ziekte en klachten aan ons.

Voor Canada uitsluitend volle kuren (9 mnd.) à $18.00 bij vooruitbetaling).

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COMMITTEE REPORT FAILS TO SHOW COMMON MIND ON WAR AND PEACE

(Sneek, the Netherlands) The Synod of the Reformed Church (Gereformeerde Kerken) in the Netherlands has not a clear recommendation on nuclear armament from the committee especially charged with the study of the war problem.

The committee which has been appointed to prepare a report for this year's Synod has failed to reach a common mind.

Within the committee four separate opinions are expressed: One group is against all use of force and favours exclusively passive resistance. A second group favours the use of conventional weapons as a deterrent, or as a means of defence in conflict; it rejects the use of nuclear weapons in political strategies.

A third group within the committee accepts the use of nuclear arms only where these would be used strategically to prevent larger conflicts.

A fourth group holds that the use of nuclear force should not be excluded "when satanic forces threaten to manifest themselves in the world without control."

In a footnote the latter group states emphatically that it does not think the present world-situation, despite the presence of anti-Christian forces in East and West, justifies the use of nuclear force at the moment.

The only point on which the committee reached unanimity was that of the need to "change the present international structures which are determined by the pursuit of self-preservation and self-development, at the expense of others."

The committee therefore urges the Reformed Churches to resist all that endangers peace, such as power politics, nationalism and racism. (RES)

☆
ADVERTEERT IN ONS BLAD
☆

Correctie

De Heer T. Cnossen, die voor ons blad "Beelden van en uit Nederland" verzorgt, verzocht ons onderstaande correctie aan te brengen in zijn laatste artikel, dat verscheen in ons nummer van 29 mei j.l. (pag. 9).

Niet prof. Kuitert, maar prof. J. Verkuyl liet zich tot de volgende uitspraak verleiden:

"De overheden zitten wat de ABC bewapening betreft met de handen in het haar. Als de kerk de overheid niet aanmoedigt om terug te keren op deze weg, dan zeg ik, dat deze kerk niet is de kerk van Jezus Christus."

Prof. Kuitert vond dat als de Synode bij de Tweede Kamer geen gehoor zou krijgen inzake ontwikkelingshulp, zij desnoods met de zwarte pakken aan op de tramrails moest gaan zitten.

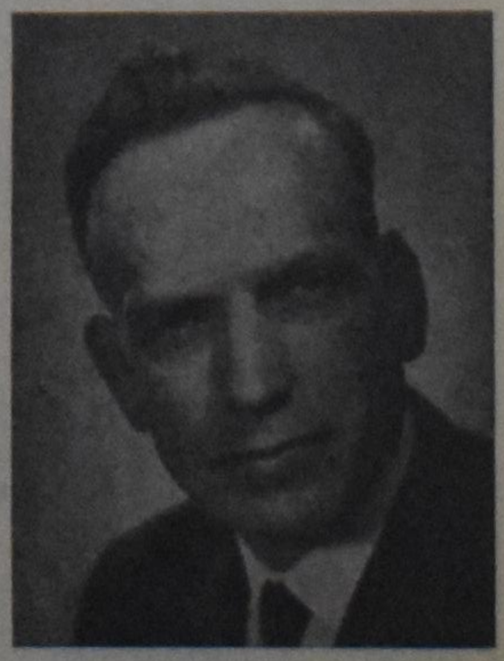
Deze correctie kwam te laat bij ons binnen, om het betreffende artikel te wijzigen. De krant van die datum was reeds gedrukt.

Redactie.

HEAR THE PENNIES DROPPING as they tumble out of "tin can banks" opened by Dr. W. H. MacBain, pastor of Forward Baptist Church in Toronto. Twenty thousand pennies along with other donations added up to $40,000 toward the church's 5th anniversary building drive.

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Pettv Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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Welverdiende huldiging van de heer John Vander Vliet te Trenton, Ont.

Sinds 1966 toen de heer Vander Vliet aftrad als Secretaris-Penningmeester van het Immigration Committee for Canada of the Christian Reformed Church, heeft bij velen de onuitgesproken vraag geleefd, of er van officiële Nederlandse zijde ook een blijk zou komen van de erkentelijkheid voor het vele werk, dat hij hier in Canada ten behoeve van de Nederlandse emigranten heeft verricht. Ca. 20 jaar is hij de spil geweest van alles wat voor deze gedaan werd. Duizenden Nederlanders, nu misschien wel oud-Nederlanders, in Canada zijn direct of indirect met hem in contact geweest en vele hebben zich, in de allereerste tijd na aankomst in het nieuwe land, geestelijk aan hem vastgeklampt.

Het antwoord op bovengenoemde vraag kwam vrijdag 9 mei 1969 in Trenton, Ont., waar op uitnodiging van de Nederlandse Ambassade een aantal personen, die bij het werk van de heer Vander Vliet betrokken zijn geweest, bijeen kwamen.

De gastheer, de Ambassadeur van Nederland, Zijne Excellentie Mr. Th. Bot, sprak het eerst. Hij bracht de dank over van de Nederlandse Regering en van de autoriteiten van het Emigratiefonds voor alles wat de heer VanderVliet gedaan heeft in de loop der jaren. Als bewijs van deze erkenning reikte de Ambassadeur aan de heer VanderVliet de zeldzame onderscheiding, de Olivier van Noort medaille uit. Tot op dat ogenblik hadden slechts 14 personen, over de gehele wereld verspreid, waarvan 3 in Canada, deze medaille ontvangen. De heer VanderVliet **werd de 15e houder van dit wel zeer uitzonderlijke blijk van waardering, waarmee hij niet alleen persoonlijk, maar in hem ook de Christian Reformed Church werd geëerd voor de uitmuntende organisatie voor het ontvangen en opnemen van immigranten vanuit Holland.**

Zijne Excellentie, Ambassadeur Th. Bot, sprak tijdens de huldiging van Mr. John VanderVliet als volgt:

Ruim 3½ eeuw geleden, vermoedelijk omstreeks het jaar 1600, verliet een klein schip de rede van Hoorn. De naam van het schip was "Mauritius", de naam van haar kapitein Olivier van Noort.

Toen de "Mauritius" enige jaren later terugkeerde had zij een reis om de wereld volbracht. Olivier van Noort was de eerste Nederlander die dit grote avontuur ondernam en tot een goed einde bracht.

U zult zich afvragen wat dit te maken heeft met de aangelegenheid waarvoor wij hier bijeen zijn. De verklaring daarvoor is dat Olivier van Noort gezien wordt als een pionier, een baanbreker, die een nieuw besef bracht, het besef dat de wereld wel wat verder strekt dan de grenzen van het eigen land.

Al heel vroeg is onze zeevarende natie hiervan doordrongen geweest. Hoevele Nederlanders zijn niet, na Olivier van Noort, de wereld ingezworven en hoevele Nederlanders hebben niet voorgoed hun vaderland verlaten om zich elders een nieuw bestaan op te bouwen.

Al was Olivier van Noort dan zelf geen emigrant in de ware zin van het woord, het is toch wel de geest, de voortvarendheid en de moed van mannen als Olivier van Noort die zovele Nederlanders tot emigratie hebben gebracht.

Met name gedurende de eerste jaren na de tweede wereldoorlog heeft de emigratie uit Nederland een grote vlucht genomen en zijn vooral ook vele Nederlanders naar Canada gekomen. Het land dat zij hebben leren kennen als een vriend en bondgenoot gedurende de oorlogsjaren en de bevrijder van Nederland, nu bijna 25 jaar geleden.

Emigratie vandaag aan de dag is geen eenvoudige zaak. Ons succes met de Nederlandse emigratie is dan ook niet alleen het resultaat van de inspanning van onze wederzijdse regeringen maar hangt voor een zeer groot gedeelte af van de "goodwill" van particuliere Canadezen en reeds in Canada gevestigde Nederlanders, die kunnen en willen bijdragen om de vestiging van de nieuwkomers te vergemakkelijken en de integratie van deze nieuwe Canadezen in de gemeenschap te bevorderen.

Het is met deze laatste vermelde groep voor ogen, de vaak bescheiden werkers maar toegewijde vrienden van de Nederlandse immigranten, dat de Nederlandse autoriteiten hebben besloten om deze vrienden van Nederland te eren met de toekenning van de "Olivier van Noort-medaille".

Ik kan u de verzekering geven dat de Nederlandse autoriteiten een ruime mate van discretie in acht nemen, zoals een Nederlander betaamt, in de selectie van hen die door hun buitengewone diensten aan zijn landgenoten voor deze onderscheiding in aanmerkng komen.

Hij die deze onderscheiding ontvangt, vindt zichzelf in een wel zeer select gezelschap. Om u een voorbeeld te geven: sinds de tweede wereldoorlog zijn er slechts drie van deze medailles in Canada uitgereikt. In andere delen van de wereld zijn het mannen als Sir Tasman Heyes, die vorm gaf aan de naoorlogse Australische immigratie; Francis Walter van de V.S., de meest vooraanstaande voorvechter van de "Refugee Programs", en wij zouden zeggen staatssecretaris Herbert Bockett, de grondlegger van de immigratie in Nieuw-Zeeland.

Ik zou u nog meer namen kunnen noemen van hen die deze onderscheiding hebben ontvangen, maar ik verwacht dat de voorbeelden die ik u heb gegeven u zonder enige twijfel aantonen dat deze groep terecht een select gezelschap van migratie specialisten genoemd mag worden. Deze groep bestaat op het ogenblik uit slechts veertien personen.

Om deze reden, Mijnheer Vander Vliet, beschouw ik het als een eer om u namens de Nederlandse emigratie-autoriteiten uit te nodigen deel uit te maken van deze wel zeer speciale groep. De diensten welke u in Canada hebt verleend om de vriendschapsbanden tussen onze twee landen te versterken en de enorme hulpvaardigheid die u hebt getoond aan de nieuwaangekomen immigranten zijn hier en ook in Nederland zeer bekend.

Het is mij dan ook een vreugde en een voorrecht thans te kunnen overgaan tot het uitreiken van de vijftiende "Olivier van Noort-medaille" aan u en u namens de autoriteiten die ik vertegenwoordig van harte geluk te wensen met deze onderscheiding."

De heer J. Heersink, Vice Consul van Nederland voor Wentworth County, en tevens Voorzitter van de Canadian Netherlands Immigration Council (C.N.I.C.) hield een korte toespraak, waarbij hij bloemen aan de afgetreden Secretaris en Mevrouw VanderVliet overhandigde.

Ds. G. Bouma van London, Ont., die de mede-grodlegger van het werk, Ds. P. J. Hoekstra van Calgary, Alta., opgevolgd is als Voorzitter van het Immigration Committee for Canada of the Christian Reformed Church, was the tolk van de kerkelijke instanties zowel als van de vele personen, die door het werk van de heer VanderVliet een maatschappelijk zowel als kerkelijk onderdak hebben gevonden.

Aan de lunch, welke op de plechtigheid volgde, sprak de heer R. A. Jongbloed uit Hamilton, Ont. als persoonlijke vriend van de Vander Vliets, een vriendschap, welke reeds dateert van 1923 af en die begon in Rhenen, Nederland, waar beiden deel hebben gehad in het tot stand komen van de Gereformeerde Kerk van Rhenen. De heer Jongbloed releveerde enige gebeurtenissen uit het verleden, waarbij hij in het licht stelde de plichtsvervulling en nauwgezetheid van de heer VanderVliet.

De heer VanderVliet, het woord verkrijgend, gaf in de eerste plaats uiting aan zijn dank aan God, die hem vergund had dit werk voor de immigratie te doen.

Het begon in feite reeds in 1927 in Woodstock, Ont., een jaar, nadat hij in Canada gekomen was. Later is de heer VanderVliet naar Hamilton verhuisd, waar toentertijd de aandacht op gericht was. De kerk van Hamilton in die dagen zag de mogelijkheid en de kans die de immigratie bood en benoemde drie personen, die zich speciaal met deze zaak zouden bezig houden. Een van die drie was de heer VanderVliet. Dat duurde tot de oorlog van 1939. Maar in 1946 begon het werk opnieuw, toen de grote stroom van immigranten begon te vloeien. Al spoedig zag men in, dat dit niet een plaatselijke aangelegenheid van Hamilton was, maar dat men provinciaal moest werken. Dit was het begin van de Council for Immigration. Het bleek spoedig echter, dat ook dit niet genoeg was en dat men contact nodig had met andere streken in Canada, waar Nederlanders zich hadden gevestigd of vestigen zouden. Dat was de tijd, dat de Synode van de Christian Reformed Church haar Synodal Committee benoemde

De heer VanderVliet achtte het succes van zijn werk voornamelijk het gevolg van de goede samenwerking tussen het Immigration Committee in Canada en de Chr. Emigratie Centrale in Nederland. Die samenwerking is later uitgebreid door de instelling van de C.N.I.C.

De heer VanderVliet betuigde zijn erkentelijkheid voor de onderscheiding, die hij echter wilde delen met allen, die hem bij het immigratiewerk hadden geholpen, waarbij zijn vrouw zowel als de vrouwen van bestuursleden en fieldmen wel een bijzondere plaats hadden ingenomen en zonder wie het werk niet had kunnen worden gedaan.

Aanwezig waren met de Ambassadeur de Landbouw- en Immigratie Attaché van de Ambassade, de heer H. M. Brodhaag; de Consul de heer M. Bezems en de Vice-Consul belast met Immigratie aangelegenheden, de heer A. M. H. Van Banning van het Consulaat Generaal in Toronto, Ont.

Behalve twee dochters en een schoonzoon van de heer en mevrouw VanderVliet maakten de heer L. Huizingh, huidig Secretaris van de C.N.I.C., de heer W. G. Warnaar, Secretaris van de Immigration Committee of the Reformed Churches in Canada, Ds. R. W. Popma van Trenton, Ont., Mevrouw G. Bouma, Mevrouw L. Huizingh, Mevrouw R. W. Popma en Mevrouw R. A. Jongbloed deel uit van het gezelschap.

Breng iemand in Holland dit jaar een boel blijdschap.

Breng uzelf. U bent al de blijdschap die Uw vriend of verwant, die er erg naar verlangt om U te zien, nodig heeft. Of als U nooit naar het land van Uw erfdeel bent geweest, maak dan dit jaar plannen om er heen te gaan en bezoek de plaatsen waar U van gehoord hebt, de plaatsen waarover U gesproken hebt, de plaatsen die U altijd hebt willen zien.

Air Canada maakt het meer dan ooit tevoren gemakkelijker voor U om dit jaar Holland te bezoeken. Wij gaan zelfs zover om U het vliegeld te lenen om er te komen. **(Dat is wat ons "Vlieg nu betaal later" plan behelst.)**

Deze lente en zomer kunt U Air Canada vliegen, via BOAC, elke dag van Toronto naar London zonder tussenlanding, waar aansluitende luchtvaartlijnen U naar Holland brengen. Of U kunt per Air Canada straalvliegtuig naar Parijs of Brussel* vliegen. Vanuit deze twee luchthavens kunt U naar Uw bestemming in Holland vliegen met aansluitende luchtvaartlijnen.

* Ingaande deze lente.

Maar als U het dit jaar niet voor elkaar kunt krijgen om naar Holland te gaan, laat dan iemand die U mist naar Canada overkomen.

Stuur ze vooruitbetaalde biljetten via Air Canada.

HOLLAND. Zo gemakkelijk om er te komen. Besteed eenvoudig enkele korte minuten op een reisbureau of bij Air Canada.

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Voorbeeld van een 14—21 daagse Economie Toeristen Retourbiljet (geldig gedurende de daarvoor aangewezen tariefperiodes). Tarieven geldig vanaf 1 mei, 1969. Behoudens goedkeuring van de regering.

AIR CANADA

The Gospel According to Isaiah

(Continued from page 1)

voice of fulfilment: This promise of God was fulfilled more than once during Jesus' earthly life. Luke informs us, how he read Isaiah's prophecies, and preached: "'Today this scripture has been fulfilled in your hearing' . . . When they heard this, all in the synagogue were filled with wrath. And they rose up . . . and led him to the brow of the hill . . . that they might throw him down headlong. But passing through the midst of them he went away." (Luke 4:16-30).

Later when Pharisees informed him: ". . . Herod wants to kill you," he answered in ironic majesty: "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course . . ." (Luke 13:32).

The servant knew that he would be the Lamb, but also that he would not become that Lamb an hour too soon.

the voice of the Servant:

I rejoice, being the Lord's word,
I rejoice, being the Lord's sword and arrow.
Often I hear the Lord saying to me:

the voice of God:

You, you are my servant,
You are the true Israel,
for you are the root of the new Israel.
With you I am well pleased,
you have glorified my name on earth.
Now I will glorify you as ruler of the universe
and in you I will be intensely honoured.

voice of fulfilment: Hearing this, we are reminded of Jesus high-priestly prayer: "Father, the hour has come; glorify thy Son, that the Son may glorify thee . . . I glorified thee on earth . . . and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made . . ." (John 17:1-5).

narrator: But Jesus' way to glory led through suffering. Of which the prophet saw the threatening projection, when he heard the servant complaining:

the voice of the servant:

Being God's word, His sword and His arrowhead,
I often have said, seeing Israel's rude unbelief:
"Vanity of vanities, vanity of vanities,
all is vanity.
In vain I have laboured,
in vain spent my strength;
the result is null and void . . .
Yet, I am not accusing my Lord,
I still believe that he will take care of me.
He knows that I have done right,
He will recompense me for my suffering.

narrator: Jesus once expressed this very strongly, when He said:

voice of the servant:

"O Jerusalem, Jerusalem,
killing the prophets,
and stoning those who are sent to you!
How often would I have gathered your children together
as a hen gathers her brood under her wings,
and you would not!

narrator: God, however, gave his deeply disappointed servant new comfort, saying:

voice of God:

I am the LORD, your God,
I have made you my special servant right from the womb,
to bring Jacob back to me
and to gather all Israel together before me.

voice of the servant:

Listen, all you who hear this,
you can be very sure of this,
for the Lord looked down upon me with pleasure
and God has always been my strength.

the voice of God:

You are right my servant!
Therefore I will comfort you, the comforter.
Please, don't worry too much about Israel's unbelief and hate.
Remember what I will tell you now:

Your mission is not limited to Israel only
No, you are to be THE LIGHT OF THE WORLD.

Your task is not only
to get the tribes of Jacob back to their feet
or to return the remnant of Israel to their land;
no, your great commission is far greater:
I have given you to the whole world
as the light for the nations,
as the only light,
as the glorious light;
and in this way my salvation will reach
even the far corners of the earth.

(paraphrase of Isaiah 49:1-6)

• • •

narrator: Finally we will listen to the best known prophecy of the servant of the Lord: Isaiah 53. The chapter opens with the question mark of the complaint of the previous passage and it concludes with the exclamation mark of God's approval for his servant. We will not interrupt the flow of prophecy, before we have come to the exclamation mark. Now listen to the question, posed by the first prophet to appear at the scene.

prophet I: Who believes what we have heard?
Who believes the message God gave us to proclaim?
Let me make this more clear yet.
Who sees the strong arm of the Lord
in the story of the suffering servant?
Is it your stumbling block too,
that we must be saved by his self-sacrifice?

prophet II: Yet, it is little wonder that people get offended by him.
He seems so human, and so small, and so poor.
He was born as every other human child;
he came, as a blade of grass,
that grows suddenly somewhere,
he came, as a seed in the desert
that germinates unexpectedly.
Things like these happen all the time — and who cares?

In exactly the same manner
the servant of the Lord did not impress us;
we would not have noticed him,
— he was not particularly beautiful —
he would be the last one,
we would have chosen for a leader.

prophet I: Indeed, my brother,
he was despised
and rejected by all.
He was a man of sorrows,
he knew what it means to suffer and
what it is to see people
running away in horror.
Indeed, he was despised
and we did not think much of him.

prophets I and II:
Yet, he was the one who took over our sicknesses
and our pains burdened down his back.
But we, fools we were, thought that he was condemned
as one who is stricken, and smitten, and troubled by God.

Nevertheless, he was wounded for our transgressions
and he was bruised for our iniquities.
The penalty which brought peace to us, was on him
an by his stripes we were healed.

choir of different voices:
Indeed, now we see that we all went astray as lost sheep,
we all went where we wanted to go —
it was no good,
we were stupid sinners —
But — thanks to the Lord — he laid on him
the whole load of all our iniquities.

prophet I: Therefore he suffered:
he was oppressed, he was afflicted,
yet, he did not speak in protest.

prophet II: Like the lamb,
led to the slaughter
and like the sheep
under the hand of the shearers,
are dumb,
so he did not speak at all.

Then it was all over.
Out of agony and condemnation,
he was taken away.
Who knows what really happened to Him
in the grave?

In this manner he was cut off out of the land of the living,
He was plagued because of the transgression of my people.
They had planned to bury Him with the bad people . . .

prophet I: but due to God's righteousness,
he was with rich people in his death
since he had done no sin
nor been a deceitful witness for anybody.

other voice: But, if he was innocent, why did he suffer and die?

prophet II: Who will ever understand?
Who can read the mind of the Lord?
O depth of the riches and wisdom and knowledge of God!
Amazing grace!
This we know:
It was the will of God,
to crush him:
God made him sick.

prophet I: Yet, already then, God promised Him,
that after He would have given himself as an offering for sin,
he would certainly see His offspring,
after death, He would prolong his days and
with His own hand he would make God's will to happen.

narrator: When the prophets in this manner speak about the glorious future of the servant of the Lord, Isaiah hears how, finally, God Himself takes over with this direct message:

voice of God: The word of God to the people of the Lord.
Thus says the Lord, your God:
My Servant will certainly see the fruit
of the hard work of His life and
He will be deeply pleased.

By His knowledge my servant, the righteous one,
will make that many who are sinners, accounted to be righteous,
for he will take their iniquities upon him.

I will give him a numerous people,
even mighty ones will belong to his spoil.
I will do this
because he has poured out his life in death;
he lived among transgressors,
he lived for evildoers;
thus he bore the sins of many.
He even prayed for sinners
and paid for them
while they crucified him.

(paraphrase of Isaiah 53)

narrator: This is the gospel according to Isaiah. The Gospel of Jesus Christ. The Gospel of humiliation and exaltation. This is the Gospel described by Paul:

voice of fulfilment: . . . being found in human form he humbled himself and became obedient unto death, even the death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus Christ every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God, the Father. (Philippians 2:8-11).

Reformed Church Rejects Merger Plan

(Grand Rapids, Michigan) More than one-third of the classes of the Reformed Church in America have rejected the plan of union with the Presbyterian Church US, thus killing the proposed merger.

In the Presbyterian Church the tally was 58 for, 18 against, with one yet to vote.

The 58th favorable vote in the Presbyterian Church, from St. Louis Presbytery, gave the question the required three-fourths margin (out of 77 presbyteries). In the RCA the required margin was two-thirds, but with only a bare margin of affirmative votes the issue failed to pass.

Majorities in all of the Eastern classes of the RCA approved the merger, but strong opposition in the West accounted for rejection of the plan. The Classis of Lake Erie (Detroit-Cleveland area) was the only judicatory of a Western particular Synod to favor the plan.

Some classes reported close tallies, but most were overwhelmingly against union in the West and overwhelmingly for union in the East. The Western area of the RCA is traditionally more conservative and evangelical, while the Eastern area has been more liberal and ecumenical.

Conversations between the two Churches formally began in 1962, and top courts gave the Joint Committee of 24 authority to draft a plan of union in 1965. Last year the General Assembly and the General Synod agreed to send the plan to the lower courts for a vote.

Proponents of the merger in the Presbyterian Church US registered a victory even though the plan was rejected in the other denomination. It was the first time in recent history that three-fourths of the presbyterians approved a union plan. Other attempts have failed, including the 1954 proposal for merger with the Presbyterian Church USA and the United Presbyterian Church of North America, which did not get a simple majority, the Presbyterian Journal reported.

The RCA has turned down all recent merger proposals. It has over a quarter of a million communicants, while the Presbyterian Church US has just under a million. (RES)

Strong Plea for Reformed Union in Holland

(The Hague) Postponement of union negotiations between the Netherlands Reformed Church and the Reformed Churches in the Netherlands was branded intolerable by the Executive Committee of the Netherlands Reformed Church in a letter to the Synod of the Reformed Churches according to a RPPS report.

To begin with, the Netherlands Reformed Church favours similar agreements to those it has with the Lutheran Church, namely intercommunion and mutual recognition of ministries, but it wants to go beyond this. The Rev. F. H. Landsman, General Secretary of the Netherlands Reformed Church, has strongly advocated negotiations to achieve a reunion "today rather than tomorrow."

"The separation between our two churches cannot and should not continue, because it concerns two denominations which in spirit and in substance are bound together by a common belief in God's truth, and which in this 20th century are driven towards each other again by the Spirit of God", said Mr. Landsman, who advocates joint action in a united church.

During recent months opinions have been voiced by clergy and laymen in favour of dual membership. "If members of the Netherlands Reformed Church think it advantageous to belong also to the Reformed Churches — and there are many who are of this opinion — it is clear that the present situation should not be allowed to continue", Mr. Landsman pleaded; "dual membership would only obscure the real issue. Only through joint exploration and effort can ways to unity be found, but time is running out."

The Reformed Churches in the Netherlands came into being as a result of two conflicts in the Netherlands Reformed Church in 1834 and 1886. (RES)

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grades 8, 9 and 10. We prefer applicants with a major in Math or Science. Send your applications to H. Bakker, P.O. Box 2117, Smithers, B.C.

The John Knox Christian School of Woodstock, Ontario, will need

A TEACHER

for the '69-'70 schoolyear. Grade level open for discussion. Send your application to the principal, Mr. R. Vander Ploeg, 1045 Parkinson Rd., Woodstock, Ontario.

Athens Christian School needs

ONE TEACHER

for the intermediate grades.

Please send applications to Mr. Arnold Deelstra, principal, Box 264, Athens, Ontario.

The 8-room Canadian Christian School of Jarvis, Ont. needs a

PRINCIPAL
and TEACHERS

for grades 1, 3 and 6. Schoolbus route available for teacher wanting extra income. Jarvis is centrally located on Highways 3 and 6, half an hour drive from Hamilton. With the industrialization to the south (Hydro, Stelco, Dofasco), Jarvis is fast changing and developing. Please send your application stating qualifications, experience and grade preference to the principal, Mr. T. Bergsma, R.R. 1, Jarvis, Ont., phone 587-2604 (area code 519).

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Vancouver Christian School
needs

A TEACHER

for grades three and four or grades four and five. Please state Christian commitment, qualifications and references in your first letter. NUCS salary scale in effect. Reply to G. Ensing, Principal, 5621 Killarney St., Vancouver 16, B.C.

The Calvinistic Christian School of

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- ☆ Teacher for grade 3
- ☆ Teacher for grade 4 & 5
- ☆ Teacher for grade 6 & 7

Our 10-room school is conveniently located in the Niagara Peninsula near the city of Hamilton and St. Catharines. Both these cities have a University which would facilitate further studies. Send your applications to Mr. J. Tamming, principal, R.R. 1, Wellandport, Ont.

The Centennial Christian School located at Terrace, B.C., Canada, requires

ONE TEACHER

for Grades 1 and 2, and

ONE TEACHER

for Grades 3 and 4, for 1969/70 school term. For further information please contact: Mr. Epp Talstra, 4715 Olson Avenue, Terrace, B.C.

Due to increase of pupils and expansion of buildings the Board of the Trenton Christian School invites

QUALIFIED TEACHERS

to apply for positions in various grades. Applications should be addressed to Mr. J. VanderVliet, R.R. # 2, Consecon, Ont.

TEACHER

required for senior grades (rotation) by Fruitland John Knox Memorial Chr. School. Phone 643-2460 (collect) or write Mr. John E. Top, principal, Box 27, Fruitland, Ont.

The Duncan Christian School is in need of a

PRINCIPAL
and an
ADDITIONAL TEACHER

in the primary grades. The City of Duncan is situated in the beautiful countryside of the Cowichan Valley on Vancouver Island, B.C. Please send your application or request for further information to: Mr. J. Kroek, Secretary, 440 Arbutus Ave., Duncan, B.C.

The Barrie Timothy Christian School, conveniently located near Toronto, is in need of:

ONE ADDITIONAL TEACHER

for the primary grades due to increased enrollment. Please submit applications to: Mr. I. Witteveen, Principal, 35 Ferris Lane, Barrie, Ontario.

The expanding Edmonton Christian High School requires two qualified

SCIENCE TEACHERS

for the fall term. Anyone interested in teaching Math, Physics, Chemistry or Biology is requested to write to Mr. J. Tuininga, 14304 - 109 Avenue, Edmonton 50, Alberta or call collect (403) 454-9357 days, 484-6814 evenings.

Springdale Christian School needs

A TEACHER

for grade 1 and 2. We are located only 25 miles north of Metro Toronto. For further information write to our principal, Mr. David L. Witt, R.R. 4, Bradford, Ont.

Drayton Calvin Christian School needs

A TEACHER

for Sept. '69 in the primary grades. Send applications to the Principal, Mr. H. Schaly, Box 141, Drayton, Ontario.

The Belleville District Chr. School invites applications for

TEACHERS

for the primary and intermediate grades. Please send applications to the principal, Mr. J. Wilms, Belleville District Chr. School, Belleville, Ont.

The Thunder Bay Christian School, Fort William, will need

TEACHERS

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

Education without the recognition of God makes men fools, and the more of such education they get the greater fools they become.

— W. S. Hottel

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DATA CENTRE

June 6	"S.W.I.M. Kick-off Rally" for Trillium and South-Western League S.W.I.M.ers. Rev. J. Quartel will speak. At the Christian Reformed Church of Woodstock, at 8 p.m.
June 26-30	International Caravan and Concerts, Metropolitan Toronto.
July 1	Fryske Dei. Pinehurst Conservation Park, 4 miles north of Paris, Ont.
July 1 - August 8	The 1969 Summer School sponsored by the Ontario Alliance of Christian Schools will be held in the Hamilton District Christian High School.
August 1-4	Study Conference, Bolton, Ont. Lecturers: Dr. A. DeGraaff on "Coming of Age", and Dr. B. Zylstra on "God, Man and the State".
July 2 - Aug. 8	Christian Education Summer School in British Columbia, in Richmond, B.C. Lecturers Dr. G. Spykman and Dr. H. E. Runner.
August 22-25	Study Conference, Calgary, Alta. Lecturers: Dr. James Olthuis on "Towards a New Christian Life Style", and Dr. H. Evan Runner on "In Critique of the Revolutionary Mind".
August 29-Sep. 1	Study Conference, Cultus Lake. Lecturers: Drs. Olthuis and Runner. Same topics as Alberta Conference.
September 4-6	Study Conference Chr. Ref. Conf. Grounds, Holland, Mich. Lecturers: Drs. DeGraaff and Zylstra. Same topics as Bolton Conference.

CLAC TODAY AND TOMORROW: 17th Annual Convention Report

by RICHARD FORBES

Seventeen years ago some people said it couldn't be done: you just can't develop a viable christian labour organization in Canada. Year in and year out since then, from one Annual Convention of CLAC to the next, there were those with the Lord's service foremost in mind who felt obliged to say, "It just can't be done."

CLAC business agents and national officers, looking back, will be the first to agree. Given CLAC's limited number of supporters in the reformed community; given CLAC's special attraction to working-class people, rather than the wealthy; given CLAC's newness to the intricacies of Canadan labour law, practice, and history; given the closed shop; given the trained professional leadership of the secular international unions; given the marxist and pragmatist class-struggle spirit which drives both management and labour in Canada: an effective CLAC was really a bit too much to ask the reformed community for.

But, of course, the committed reformed people who wanted a christian labour organization in Canada didn't ask the community for it, they asked the Lord. Half-believing and half-doubting, they dared to ask the Lord. And just look at this 17th Annual Convention to see what the Lord has done!

Across these seventeen years, He has answered our petitions even above what we requested. He has rewarded our faith and deepened it. He has graciously passed over our doubts and other sins. And so there was nothing else conceivable for CLAC to do than what it did on April 26: hold a feast to the Lord and praise His Name, meditate on the direction our service through CLAC should take in the future, and go on out again to build a christian labour organization, as He may prosper it.

The feast came at the end of a very long convention day in which CLAC found itself at a transitional period in its history. CLAC found that it could fall back to become a petrified little club for certain members of the reformed churches who, well-intentioned, have first in their minds not to become contaminated by the great wide world and its industrial relations. Indeed, CLAC will fall back to become just that if reformed people, with hearts set on the coming of the Kingdom of God in all spheres of life, don't now come through with support such as they have rarely given CLAC in the past. Or — there is another possibilty pregnant in the situation — the hold-backers and the stand-stillers together may well see the CLAC go on without them. For the Lord is stirring up something all across Canada that 17 years ago CLAC never dreamed of: thousands and thousands who name the Lord's Name, who never thought in the reformed way about christian organizations, but who now are seeking fervently for meaningful avenues to serve Him in every sphere of life.

While these christian people are moving toward us with their unique gifts and potentials, it would be tragic, indeed, if many of the reformed institutionalized themselves as the carping critics of a united Bible-true social witness in Canada. They with Abraham Kuyper as father!

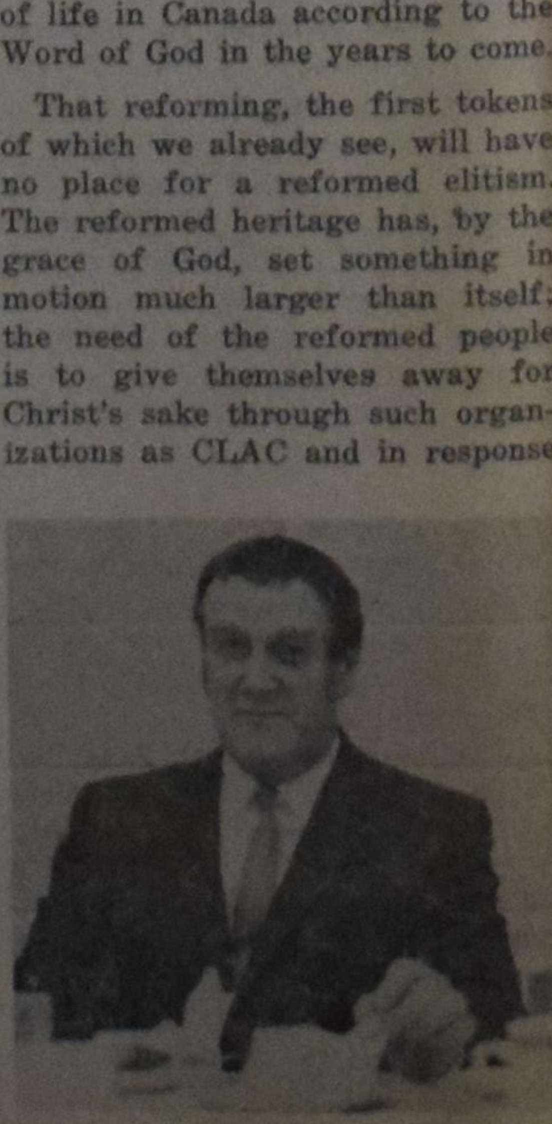
But it could happen.

If it did, we may well see the Lord by-passing these brothers and giving their inheritance to those in Canada hungering and thirsting for a full-orbed christian witness in all of life.

Perhaps, therefore, the most important element of CLAC's 1969 convention was the defining of needs for the immediate future. Surely, if those needs sink home into the hearts of reformed people, they will have a new opportunity to come through, to bring CLAC and other christian organizations through, in a most crucial moment in their history. For it is in the very needs of CLAC and others, at the moment, that the reformed people have still an opportunity to play a unique role, a role that may prove itself to be of historical importance in the blessings of all Canadian Christians and the entire nation. For the fulfillment of these needs of the next year or two or three could well carry CLAC, for instance, into an entirely new phase in which it finds that the reformed and reformational perspective in regard to labour is being increasingly embraced in the broader evangelical circles and beyond. Needless to say, the adoption of this perspective in labour will set attitudes, orientations, and thought-patterns in motion that will carry over into the entire spectrum of life.

Support of CLAC and other reformational organizations at the present hour, therefore, has implications for the entire reforming of life in Canada according to the Word of God in the years to come.

That reforming, the first tokens of which we already see, will have no place for a reformed elitism. The reformed heritage has, by the grace of God, set something in motion much larger than itself; the need of the reformed people is to give themselves away for Christ's sake through such organizations as CLAC and in response they shall see others giving themselves away, taking positions of leadership that we can follow, paying the bills, and serving the coming of Christ's Kingdom in all of life.


Mr. Leonard M. Reilly, M.P.

This hour, as the CLAC convention was well aware, is for that hour.

And at this hour, five needs call for action from the reformed community in order to carry CLAC into its new phase: financial, contact with evangelicals on a personal level, contact with fellow workers on a personal level, communal study of the industrial situation, continuous prayer together with reformational preaching in the churches. Around these needs, the 17th Annual Convention of CLAC takes on critical significance.

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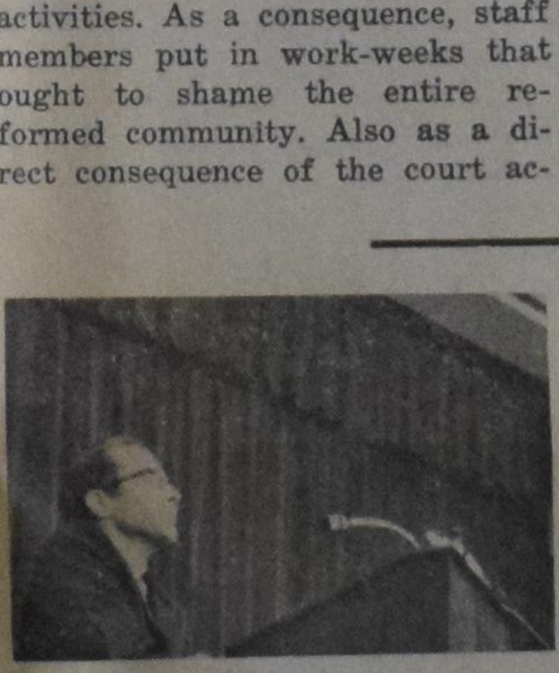
Financial — The early morning session of the convention, with a record attendance, noted that in three years the CLAC budget had trebled, with a smaller proportion of it going for staff salaries, although the staff too has grown to include six business agents and an equal number secretaries. Internal support has shifted a bit from General Workers Locals to Trade Locals. Most importantly, the court battles waged by CLAC and CJL Foundation on behalf of victimized workers has sapped the availability of resources for daily activities. As a consequence, staff members put in work-weeks that ought to shame the entire reformed community. Also as a direct consequence of the court actions, CLAC has come to the attention of more and more people in Canada. Thus, just as the bank account dips, the phones begin to ring with people on the other end that CLAC had never heard of: "We have a group of Christians here in such-and-such a plant; could you come over and help us?"

Such people often have a very primitive notion of christian witness in industry; it is not enough for CLAC, as the secular unions are content to do, merely to sign these people and negotiate contracts for them. CLAC must be ready with an internal educational program that creatively assists these people in deepening their christian perspective. Which means more money.

Sensitive to the inter-connection of all these factors, the business session in adopting the new budget decided also then and there to wipe out last year's $17,000 court-action deficit. It just couldn't be allowed to stand in the way of the now-steady-stream of new organizing opportunities it had evoked. On the spot, delegates passed the hat, raising almost $1,000 out of their already-drained pockets and resolving to appeal even to thus-far-skeptical brothers in the reformed community to consider what is at stake and to chip in.

The prayerful hope was that many who had thought it couldn't be done might, from the evidence of the last three years, now experiment christianly with the hope that it could be done — and give. Further, that these brothers would see that CLAC is not at all content to become a reformed ghetto in industry, but that real support at this moment would go a long way to enlarging our tents — and give. Finally, that once-ghetto-minded brothers would not pull back but would renew their vision, seeing that inter-action with non-reformed Christians is fruitful for the reformed-and-reforming task in life itself — and give.


Rev. Leslie K. Tarr

Contact with evangelicals — The afternoon session assembled to hear the address of the Rev. Leslie K. Tarr, an administrator at Central Baptist Seminary, Toronto, and well-known for his christian articles in the secular press of the metropolis. Rev. Tarr spoke to the theme, "Get with It!" He told the delegates not to be disheartened by their loneliness in the battle. The Good Samaritan of the Lord's parable was all alone too. But Tarr's very presence was the medicinal tonic CLAC needed; he symbolized for the delegates the growing openness, growing burden-sharing, growing concern for the Lord's Name in all of life which is being evidenced among Canadian evangelicals today. One of many very busy leaders among evangelicals who have publicly demonstrated their confidence in the vision of CLAC, Rev. Tarr's address stood out as an earnest of things to some. Along with Tarr, for instance, Dr. William Fitch, pastor of Toronto's Knox Presbyterian Church and president of the Evangelical Fellowship of Canada, serves as contributing editor to CLAC's The Guide. Dr. Mariano di Gangi (head of the Bible and Medical Missionary Fellowship in North America), Mr. Bruno Ramirez (doctoral student in history at the University of Toronto), and Miss Judy Fiorito (graduate student in philosophy at the University of Guelph) have developed CLAC's concern for reaching Canada's large Italian community with Christ's Goodnews for all of life, labour too. Developments among Mennonites, Uniteds, and Anglicans of evangelical conviction add to the picture. Rev. Tarr embodied all of this. He advised CLAC to go ahead as did the Good Samaritan, ministering to Canadian workers who have fallen among life-and-work robbers. Do for them what Christ calls us to do, no matter what the anticipated response. He reminded us that we do not work for the human response, but for the Lord.

Rev. Tarr's address bared a further need. The reformed people who have built CLAC must now, as never before, reach out to the evangelicals around us who are hungering and thirsting for concrete structured ways of coming to grips with the demons in Canadian society. At this crucial point in CLAC's development, each of us must respond to all that Rev. Tarr symbolized. We must seek out evangelicals on the most personal level, touching them where they are and allowing them to touch us where we are. The truth is that most of them have no heart today for 300-year-old theological wrangles. Many of them want desperately to hear a good Scriptural accounting of the total Lordship of Christ over all of life. "Why do you build christian schools, plan for a christian university, struggle for a christian labour organization?" they inquire. "Please, give us a good Scriptural reason for all this; for we too are pressured in education, politics, counselling, labour, by the demonic forces; how can we get to work christianly in all these spheres, not merely duplicating secular efforts and not merely adding a little pious moralizing to them but the drive of the Kingdom of our Lord?"

We reformed, must soon realize that is is no happenstance that, for instance, **Presbyterian Comment**, edited by the outstanding evangelical Prof. Dr. W. S. Reid, has in recent issues proposed a Union of Christians Electors in the political sphere, the "founding of Christian public and high schools," and insisted categorically that "There is no freedom of association in the field of labour relations!" in Canada. Evangelicals are beginning to "Get with It"; may we of the reformed churches serve them; and ourselves "Get with It!"

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Contact with fellow workers in Canadian industry — The theme first arose in the morning business sessions but continued on in the afternoon address and the banquet address. Reformed people have something to give to everyone else in our society; to fellow believers, to nominal Christians, to Jews, to Buddhists, to secular Humanists. We have the Goodnews, in which we dare not say we put our faith, unless we find ourselves giving it away. That is the only way we can keep. But how do you give the Goodnews in a society where it has nothing to say, where it is irrelevant, where it is marginal to everyday life and of no consequence? Reformed people know deeper than most that the Goodnews is for life in its most concrete, specific, detailed outworkings. And in Canada's highly industrialized society, this can mean nothing else than the Goodnews will reach a man's heart when it is shown to be the very basis, for instance, of industrial relations. The Goodnews takes men and women in one direction in industry; Badnews takes them in other directions.

From the bottom up, reformed people must reach all workers in ways that challenge, upset, confront the direction of their lives away from service to God in industry. The fight against the closed shop, for instance, must never be allowed to stand on its own. Each of us must form the situation so that we can make clear that the fight against the closed shop is a fight for a total integral way of work that heals and brings peace to Canadian industrial relations.

When convention delegates noted that Trade Locals are forming at an unprecedented rate, they were coming face to face with the realization among all sorts of Canadians that the christian Way of Life makes a difference in their forty hours a week on the job. That realization constitutes a need. Now, all of us fill-in the details of that primal realization: we must befriend our neighbours at work in a gimmick-less fashion so that we can help each of them think through, at their own pace, just what new possibilities are before us. Perhaps some of us need to learn to bowl, so that we can spend a relaxed evening of mutual trust talking to our fellow workers about the christian vision of work. Even in casual conversations we can and must get down to what the evening speaker, Dr. Arnold De Graaff, called the fundamental issues: "the religious direction of the business enterprise, the responsibility of the labourer, the use that is made of our common natural resources, the concern for those in need throughout the world." It is around these issues that all christian organizing in industry must take place and it is in answer to these issues that unbelieving workers will find the Goodnews of Jesus Christ as a choice of the deepest kind, affecting the totality of their lives.

If we reformed people are all genuinely interested in evangelism, surely the concrete structured relationship of workers to christless business enterprises and christless unions has the widest and deepest significance as we seek to approach the workers with the Goodnews. A christian contact is a structured one that gets to a man's heart through the relationships of his everyday life — like what union he is a member of and exactly how his employer puts him to work — that are relevant to him. Talking about CLAC, freedom of association, multiple bargaining, responsibility of management and union to the rest of society, the positive role all workers can play is decision-making, together with acting by handing out literature, joining CLAC, refusing to pay dues to the secular unions and to the socialist New Democratic Party, paying double the amount to charity, organizing a debate between CLAC and the secular union leadership, organizing a study cell on christian principles in industry — all these together give concrete, structured, meaningful ways of getting through the indifference to the Goodnews itself and of thrusting through to the unbeliever's heart. So that in the end, he is making a decision about Jesus Christ, the forgiveness of sins, and the New Life reconciled to God.

If a reformation is going to come to Canada in the twentieth century, it just may be that it will find its cutting edge in the factories where christian men and women learn to demonstrate concretely that life is religion — either service to God or some idol.

(Continued on page 10)

RESOLUTIONS
OF
ANNUAL CONVENTION OF THE
CHRISTIAN LABOUR ASSOCIATION OF CANADA
ON APRIL THE 26TH, 1969, IN TORONTO

(1) that all the members and leaders of CLAC jointly make a fresh, concerted effort to articulate and apply, as positively and dynamically as they can, the all-embracing, redeeming message of the Scriptures in their every word-and-walk; for example, the observance of Sunday, the use of leisure time and the structure of the business enterprise;

(2) that the christian community as a whole, and its church communions, its social, political, recreational, charitable and educational institutions in particular be urged to make a truly united attempt to develop and demonstrate a radically christian, healing style of life that liberates modern man from the Christ-less way of life that now systematically condition and often shackle him;

(3) that the Federal and Provincial Governments of Canada are obligated to adopt legislation

- (a) safeguarding the workers' civil right to join trade unions of their own, free choosing;
- (b) abolishing every form of union security that compels employees to support, as a condition of employment, a specified trade union based on principles not his own;
- (c) forbidding the adoption of provisions that require an employer to contract or give preference to a sub-contractor by reference to the trade union affiliation, or lack of such affiliation, of the employees of such sub-contractor;
- (d) requiring a trade union to recognize the certificates issued by Labour Boards to other trade unions, to honour these unions' legal representation rights, and to respect every Canadian's freedom to work everywhere without regard to trade union support or non-support;
- (e) permitting and, under certain circumstances, requiring two or more trade unions to act jointly in filing an application for certification and in concluding a collective agreement;
- (f) obliging and enabling differently motivated trade unions and employer associations active in a particular industry — for example, construction — jointly to enter into a cooperative arrangement and a collective agreement, as has become possible in the Province of Quebec through Bill 290, whereby the well-being of an entire industry, including the civil rights and liberties of both employers and employees, and the economic security of all, is genuinely promoted and preserved without discrimination.

1. That the Federal and Provincial Ministers of Labour be strongly urged to introduce, forthwith, legislation that will immediately halt the discriminatory practice of depriving workers of their employment because these fellow-Canadians cannot in good faith lend financial or other support to trade unions whose social and political philosophies and activities violate their basic beliefs;

2. That Mr. Leonard M. Reilly, MPP for Eglinton, be thanked for and greatly encouraged to continue his constructive efforts aimed at persuading the Ontario Legislature Assembly and the Government of the desperate need to guarantee in law the workers' freedoms of association, of religion, and of political expression;

3. That the leadership of the Canadian Labour Congress and the Provincial Federations of Labour and their affiliates be approached by CLAC with the request that they begin to display at least a measure of tolerance by respecting the CLAC's right of existence and by honouring the worker's right to join a trade union of his own choice.

CLAC Today and Tomorrow

(Continued from page 9)

Communal study of the industrial situation — We reformed people have been taking modern industry pretty much for granted; we have been accepting it in the form in which it has been shaped by alien spirits, as though there were no other possibility. But, in industry too we are to test the spirits to find out whether they are of God or whether they are not. Dr. Arnold De Graaff of Trinity Christian College, Chicago, focussed on this need at length. Around the banquet tables, he pressed this truth home to the delegates. "In its testimony, (CLAC) may rightly expect to involve the entire christian community, for modern business in its attempt to control and manage all of life not only concerns the labourer on the job, but shapes our entire North American way of life. We are engaged in a total religious struggle. No one can delegate this battle to the CLAC as a nice hobby for a few. For the present-day trend seeks to capture the hearts of all people — Christians and Non-christians — and sooner or later we will all be forced to choose whom we will serve. No one can serve two masters."

We must communally study the current situation, coming to understand just how an alien religious spirit shapes our lives through industry. We must come to grips with the created structures of industry in its present unfolding and with the religious direction which distorts that structure.

To this end, CLAC is developing a curriculum of materials and films. The reformed community needs to make optimal use of that curriculum. Those of us with particular gifts must prepare ourselves to teach others. Soon, perhaps, a series of week-long Christian Labour Colleges can be organized. Some of us, whether or not we are factory workers, will need to use constructively, part of our vacation time, to learn about the spiritual direction of everyday work and the structure through which it is lived out. Some of us will have to be on call, to speak to this group or that group, to lead them through the first stages of christian development in regard to labour. We will need to take the message into new environments: to evangelicals and to fellow workers.

To do less, it must be said, is to be willing to serve two masters. And that is impossible!

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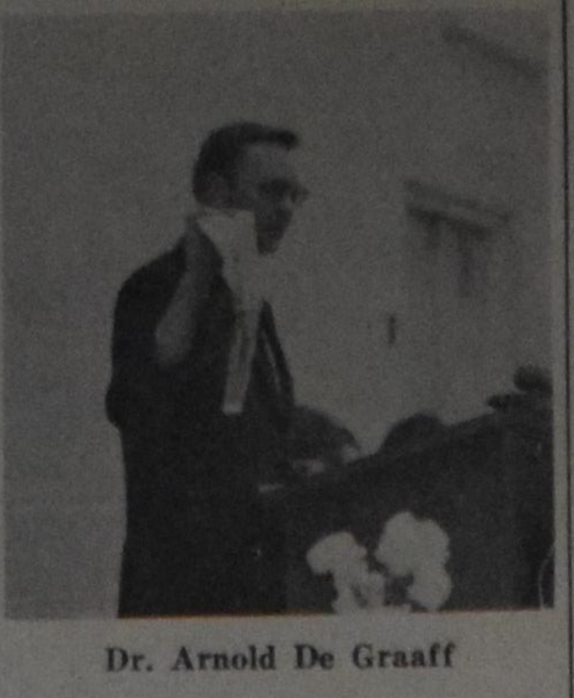
Continuous prayer and reformational preaching in the churches — The reformed community, finally, needs to learn once-and-for-all that prayer, church-life, and even theology can never take place in a vacuum. As isolated activities or as ends in themselves, no matter how pious they seem, these too become demonic. To pray without ceasing is to pray in a manner integral to a life of total service to God in all its aspects. Isn't it doubtful that a man who spends forty hours a week on a job can, when he leaves aside his deeds and concerns and problems and relationships at work, pray honestly at all? Shouldn't the organized christian efforts in the world of work, like CLAC, receive both his participation and his prayerful concern?

Preaching too in the reformed churches needs to renew itself in terms meaningful to the industrialized society in which we live. We all must lovingly insist that the ministry of the reformed churches support christian witness, action, and organization in the preaching. Unfortunately, many good Bible-true ministers don't know how to support christian organization in their sermons without becoming imperialistic, so they end up not supporting it at all. This reveals an awful lot. It signalizes the tragic situation that the distinctly churchly work which the pulpits support so completely is often itself done in an imperialistic way. The churches must examine this whole business of making the churchly institution an end in itself; when finally the reformed community learns that only in giving itself for the life of every other christian undertaking can any christian organization find its Kingdom meaning, we will have achieved a new day indeed. We desperately need to work toward that day.



Dr. Arnold De Graaff

At the convention, Rev. Francois Kouwenhoven pointed the way. The people, he said, must help the ministers. The ministers "just don't know what life is all about." They do not contend with the demonic drive of modern business and modern labour unions day in and day out. Unless the ordinary members help them along, deepen their sensitivities; their sermons, developed in a vacuum, will not touch the lives of the people. Too often the people really desert these proclaimers of the Word; too often the people think everything can be memorized at a theological seminary and delivered on Sunday pre-packed. The reformed community needs to learn again just how delicate and dynamic a thing the communion of saints is.

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These, then, are the needs. These emerged as never before from a CLAC Annual Convention to challenge the people who would be reforming their daily lives according to the Word of God, in labour too.

Each of us are called by these needs, which the Lord Himself presents to us as a gift by which we can serve Him, to begin in our own small way to do our communal part. Shall CLAC enter fully into the next phase of its development, as the Lord has laid it out before the eyes of faith?

Try Him and see. Write a check, call an evangelical you have been meaning to get to know (set aside some literature for him), ask a co-worker on the job to come on over for dinner next week or plan to go bowling with him (tuck a CLAC leaflet in your back pocket when you do), get a group of reformed friends who have never been to a CLAC meeting to agree to attend three sessions of the new educational program (and what about setting aside five days next summer for a Christian Labour College?), pray without ceasing and encourage your minister (he doesn't have everything all sewed up and don't expect him to). Try the Lord and see for yourself.

That's what the 17th Annual Convention of the Christian Labour Association of Canada was all about: you and your service to Christ in our contemporary industrialized society.

CLAC's needs are your needs because you need to serve Christ concretely in order to live christianly at all. Thank God, then, for CLAC's needs and your consequent opportunities.

Geef Uw

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Vergeet vooral niet uw oud adres te vermelden!

SALEM CHRISTIAN SANITARIUM ASS.

The board of the "Salem" Christian Sanitarium Association Inc. held its first meeting after the annual membership meeting on Saturday, April 26, 1969.

As usual in this first meeting the executive was elected and the members of the several committees were appointed. No changes were made in the executive, so that Dr. A. Vandermaas will serve again as president, Rev. J. Van Harmelen as secretary-treasurer and Mr. D. Van Leeuwen as vice-president. In the Medical Advisory Committee, Financial Committee, By-Laws and Press-Release no changes were made either. The Public Relations Committee was re-appointed also, besides that Rev. J. W. Vanden Berg was added to this committee in the vacancy of Mr. J. De Jong.

An ample discussion took place regarding a merging in principle with the Christian Counselling Services. In our previous report we mentioned the purpose and the program of this interdenominational agency in Toronto organized by Evangelical Christians. In short this organization aims at counselling and assisting persons with spiritual, psychological and social problems. In the meantime representatives of the C.C.S. and "Salem" again had a meeting together on April 16, 1969. In this meeting it was decided to recommend merging in principle of both organizations to the respective boards with the understanding that the basic positions of "Salem" should be preserved. After careful consideration of all aspects involved, the board decided to appoint Dr. A. Vandermaas, Mr. D. Van Leeuwen and Mr. A. De Boer as our representatives to a committee that is to prepare further recommendations on the practical details of this merger.

The treasurer reported, that during the period of January 1 - April 23, 1969 the income surpassed the expenditures with an amount of $11,511.00, so that the members' equity amounted to $200,861.00 per April 23, 1969.

The next board meeting will be held on September 13, 1969.

Casper C. Vanderiet,

Reporter.

SALEM

Many readers of Calvinist-Contact are not yet members of the Salem Christian Sanitarium Association Inc.

Please, become a member by sending at least $5.00 annually to Salem, % Rev. J. Van Harmelen, R.R. 8, London, Ont., or write for information.

YOUR SUPPORT IS VERY MUCH NEEDED!

Let's Play Chess

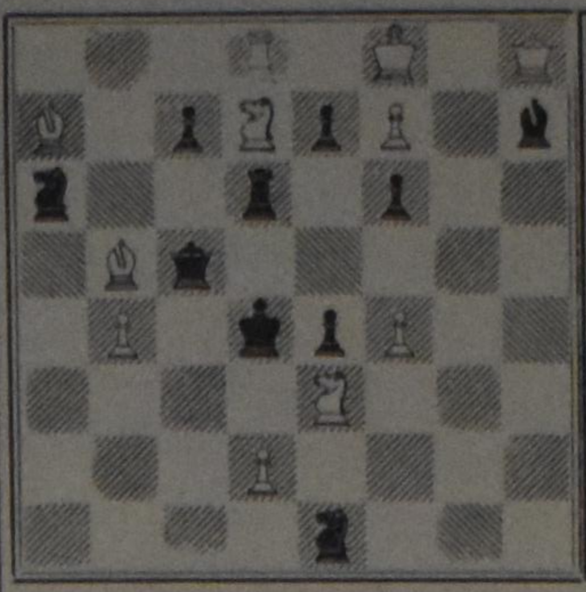
Editor Mr. C. HESS

FIRST SERIES OF PROBLEMS IN JUNE

Nr. 352

Athor: H. Weenink - Holland

Black: 10 pieces



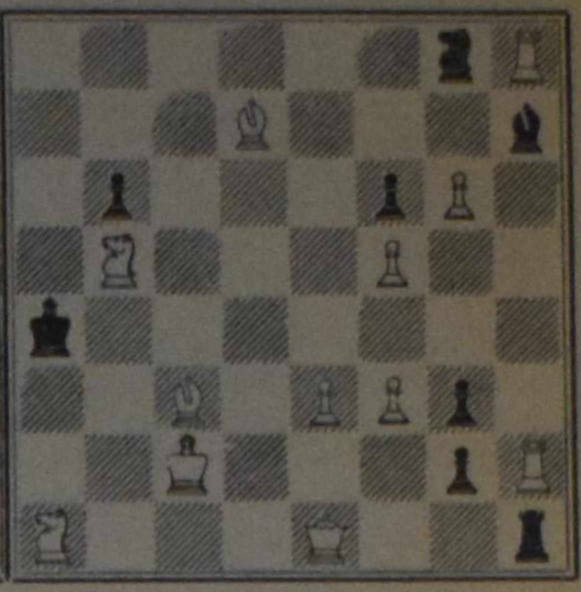
White: 11 pieces

White to play and mate in three moves. 3 points

Nr. 353

Authors: Kipping, Westburg, Davis - Britain

Black: 8 pieces



White: 12 pieces

White to play and mate in two moves. 2 points

NOTES

1. June is a month in which most of us have quite some leisure time. We should make use of that situation by offering four far from easy problems. If at first glance you almost despair, you will have some time to try again and again. Good luck anyway!
2. Nr. 352 got a first prize in Holland in 1918. It was called a marvellous masterpiece. I wonder whether you will succeed in discovering the brilliancy of this problem. The solution should be in full; not only key and threat, if any, but also all different variations.
3. If three men compose a two-mover, the result should be richer than if only one does it. But this is theory of course. Judge for yourselves. Indication of key and threat, if any, is sufficient.
4. Letters or cards with solutions are received at any time, but the deadline is the 20th of the month following the month of publication.

THE WORLD AROUND US

YUGOSLAVIA - Communism with a difference

For many years we, in the West, tended to see Communism as one homogeneous doctrine wherein no differences were possible. The Russo-China split has shown us that this is not so. The lesson was even more forcefully brought home to us with the invasion of Czechoslovaka last year. Two other countries which have a brand of Communism that is all their own are Cuba and Yugoslavia. As far as Russia is concerned, Tito has been a black sheep since 1944 when he obtained control over his country. Since that time the Kremlin has alternatively condemned Tito and made up with him. At present, Yugoslavia (and Rumania) are viewed with distrust by the U.S.S.R. because it appears as if the same liberalization processes are at work as those initiated in Czechoslovakia.

This is indeed the case. On April and May elections were held and over 43,000 members were elected to federal, regional and municipal assemblies. These are not elections as we have in the West. There is still only one party, but there are often two or more candidates for each position, so the voter does have a choice. Also, some of the candidates classify themselves as independents which usually means they are mavericks who do not agree with the local party bosses in their district. That such independents are able to run for election is in itself proof that Yugoslavia is trying hard to democratize itself. This becomes even more obvious when it is seen that within the party decisions are no longer handed down automatically from Belgrade. Instead, local and republican party congresses precede the federal party congress and there is often open and heated debate on draft resolutions. Dissent may be freely expressed; all that is asked is that once a decision is made, all abide by it — but this is very much as we have it within our own party structure in this country.

The reforms in the political system have a close correlation with those in the field of economics. The idea of so-called "self-management" in industry was first introduced in 1950. In theory the workers controlled their factories through their elected councils. In practice, however, the communists ensured that only trusted followers were elected and even then did the councils only have very little authority. This has also changed. In most enterprises, elections to the workers' councils are now open and democratic. The councils decide what their factory or enterprise will produce and how it will be marketed. They determine how much revenue will be distributed as wages and how much will be invested in expansion. They are free to sign trading and investment agreements with foreign firms. Roughly speaking, the enterprises control about 70 per cent of their revenues, while the government (all the various levels combined) controls the remaining 30 per cent.

Most Yugoslavs are convinced that their reforms give the workers an incentive that is lacking in other Communist countries and in the West. Since the workers have direct control over their own produce and wages, they have a direct interest in the profits that are made. There is thus no tendency to produce shoddy goods, as is so often the case in other Communist countries; nor is there a desire to "gold-brick", as is so often seen in large industries in North America. The Yugoslav knows that the more and better his plant produces, the better his own bonus will be, the more his plant can expand, etc.

Although all large industries are owned by the state (or by the people, depending on your point of view), this is not the case with farmland. More than 80 per cent of the farmland in Yugoslavia is in private hands (although individual holdings are limited to 10 hectares). There is also a growth of private enterprises in the non-farming category, especially in the service industries. Again, employers are restricted to a maximum of five workers, but at least it is possible for an ambitious man to set himself up in business on an independent basis.

A number of highly placed Yugoslavs see two dangers with this trend toward more democracy: the first is that Russia will eventually attempt to take over the country, and the second is that the country will fall apart because of too much decentralization. Admittedly, Yugoslavia is a difficult country to govern. The North is much richer than the South which tends to cause friction. In addition, the country is divided into six regions: Sovenia, Croatia, Serbia, Montenegro, Macedonia and Bosnia-Herzegovina, all of which are inhabited by distinct nationalities who have historic rivalries dating back for centuries. As these regions gain more and more autonomy it is quite conceivable that the old rivalries will once again cause a great deal of difficulty. Yet there is little that can be done except hope that the people can live together in peace, because neither President Tito, nor the majority of Yugoslavs wish to return to a system of centralization where all dirtections come from Belgrade.

The problem of an invasion by the U.S.S.R. is, in one sense, more easily met. The Yugoslavs have defied Russia for 20 years now, and are united in their desire to remain independent and not to suffer the fate that Czechoslovakia was forced to undergo. But with 20 milion people and a regular army of little more than 200,000 Yugoslavia is hardly a match for the Red Aarmy and its Warsaw Pact allies. The Vojvodina region below Hungaria and Rumania is open and flat — a natural invasion route. Yugoslav strategists concede that their major cities — Belgrade, Zagreb and Ljubjana — will probably fall within a few hours to a major Soviet thrust.

But for the Yugoslavs this would only be the beginning of a grim guerilla war. A law passed last February laid the basis for an "all-people's war"; power was given to the provincial and municipal administrations so that they could direct regional defense. Each individual factory, office and other units have their own militia units. Arms have been issued and stored, and everyone between the ages of 16 and 65 is subject to instant callup and frequent training. If the Russians came, they would be resisted by thousands of individual guerilla bands operating in the hills and mountains — as did the partisans against the Germans. One senior official claimed, "We will fight them every step of the way, and it would be another Vietnam".

Most Yugoslavs are convinced that in a protracted struggle the West would send arms and ammunitions by sea or air and thus aid their cause. Some believe that NATO forces would join the fight and that it would thus become a European war. Others feel that in the event of war NATO navies would seal the coast, thus preventing the Russians from attacking in the rear, and also ensuring that the Yugoslavs could obtain supplies abroad.

It is just because the country is so prepared to fight that most senior members of the government feel that the Soviets will never invade the country because it would be too costly. The example of Vietnam is there for all to see, and the Soviet Union is not likely to step into a hornet nest that could cause them even more problems than Vietnam gives to the United States.

The Yugoslavs are prepared for the worst, meanwhile they, led by their still very healthy President (as 77 years of age), are busily trying to solve their internal problems. There are still many difficulties in the country — unemployment is high, markets are sometimes difficult to find — but it looks as if the country is going to succeed. The Yugoslavs, in any event, are proving that communism and dictatorship do not have to be synonymous.

J. J. Bout.

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With thankfulness to the Lord, who made all things well, we are happy to announce the birth of our daughter,

RIEMKJE RAMONA MARIA

Born May 3, 1969.

A sister for Albert and Walter.

Bonne and Nellie Hartholt (nee van Laren).

92 Pinedale Drive,
Kitchener, Ontario.

With gratitude to our Lord we are happy to announce the birth of our son. We named him:

EDWARD NEAL

A brother for John, Margaret, Arnold and Peter.

The happy parents:
Rev. & Mrs. Peter Breedveld.

42 Main Street,
Picton, Ont.

Our Covenant God, in Whom is our beginning and end, enriched our lives with the birth of another daughter

CARLA LEONA

Born May 23, 1969.

"O Lord, how great are thy works!" (Ps. 92:5)

Gerry and Wilma Jonkheer.

A sister for
Jerry and Jennifer.

P.O. Box 162, Whitby, Ont.

The Lord willing,

Mr. SIBBELE HOOGSTEEN
widower of Boukje Visser,

and

Mrs. EVELYN TIEMERSMA
widow of Jacob Greydanus,

are happy to announce their forthcoming marriage on Saturday, July 5th, 1969 at 3 p.m. in the "Grace" Chr. Ref. Church of Cobourg.

The Rev. D. N. Habermehl officiating.

Ps. 147:3.

No reception.
76 Gold St., Oshawa, Ont.

Mr. and Mrs. Koob Dros, R.R. 4, Goderich, Ont. wish to announce the forthcoming marriage of their daughter

HENNY

to

Mr. MARINUS G. VAN LAREN

son of Mr. and Mrs. W. J. van Laren, Guelph, Ont.

The wedding will take place at the First Chr. Ref. Church, Guelph, on Friday, June 27th, 1969, 7.30 p.m.

Rev. J. G. Derksen officiating.

Mr. & Mrs. AUKE DEVRIES

extend their thanks to all those who made their 40th wedding anniversary unforgettable.

Hymn 493.

R.R. 2, Picton, Ont.

Lollum, Friesland — Chatham, Ont.
1919 — 1969

Congratulations to our dear parents and grandparents

RINZE VANDER HUIS
and
HOTSKE NYDAM

on the occasion of their 50th wedding anniversary on June 4, 1969.

The Lord gave them 14 children and 50 grandchildren. He took unto Himself granddaughter Barbara Ann in 1963, and son Cornelius in 1968.

We wish them God's richest blessings in the years to come. They will remember this special day in the Netherlands, % Mr. J. Hamberg, Prins Bernardlaan 16, Heerde, Gelderland.

For the children,
Klaas Vander Sluis,
Indian Creek Rd. E.,
Chatham, Ont.

1924 — 1969

Gode dankbaar, hopen we op 6 juni 1969 met onze lieve ouders en grootouders

JOHAN HERMAN
BREUKELAAR

en

JANNY TRIJNTJE
BREUKELAAR—DEKKER

de dag te herdenken dat zij 45 jaar geleden in het huwelijk werden verbonden.

Wij hopen dat God hen nog vele jaren voor elkaar en voor ons allen mag sparen, is de wens van hun dankbare kinderen en kleinkinderen.

Jan & Riena Breukelaar,
Brampton, Canada.
Nick & Mart Breukelaar,
Amsterdam, Nederland.
Theo & Dinie Breukelaar,
Amsterdam, Nederland.
Ina & Jaap Talsma,
Groningen, Nederland.
Auk & Ben Hofs,
Lent, Nederland.
Ben Breukelaar,
Nijmegen, Nederland.

en 17 kleinkinderen.

Broerdijk 116,
Nijmegen, Nederland.

On zondag 6 juni 1969 hopen we met onze ouders en grootouders

EBE RAUWERDA
TJISKE RAUWERDA—
BROUWER

de dag te herdenken dat zij 40 jaar geleden in het huwelijk werden verbonden.

Dat de Here hen nog vele jaren voor elkaar en voor ons wil sparen, is de wens van hun dankbare kinderen.

Emmy en Marien Voorberg,
Shirley-Ann, Robert, Lisa, Caroline,
Newmarket, Ont.
Kenneth en Ditta Rauwerda,
Ernest, Dick, Rose-Ann, Kenny, Yvonne,
Jarvis, Ont.
Bill en Henny Rauwerda,
Eddy, Gary, Ronnie,
Acton, Ont.
Cor en Susan Rauwerda,
Tony, Henry, Patricia, Sharon, Dianne,
Jordan, Ont.
Pete en Trudy Rauwerda,
Teresa, Danny, Annetta,
Dunnville, Ont.
Gertie en Ralph Hielema,
Marlene, Jeffrey,
Brougham, Ont.
Dick en Shirley Rauwerda,
Ruth-Ann, Suzanna, Ricky.
Dea en Henry Veldhuis,
Mount Hope, Ont.
Agnes,
Jarvis, Ont.

R.R. 4, Jarvis, Ont.

On May 22, 1969 we celebrated the 40th wedding anniversary of our dear parents and grandparents

DOUWE BOERSMA

and

JETJE BOERSMA—
KONYNENBELT

That God may bless them and spare them for each other and for us is the prayer of their thankful children.

Sandra and Peter Damsma,
Clinton, Ont.
Shirley and Bert Branderhorst,
Hensall, Ont.
Jerry Boersma,
Exeter, Ont.
Janny and Steve Elgersma,
Woodstock, Ont.
Peter and Audrey Boersma,
Exeter, Ont.

and 15 grandchildren.

Hillcrest Dr., Exeter, Ont.

On May 31, 1969 we celebrated with our dear parents and grandparents

CORNELIS DE HAAN

and

WYBRIG DE HAAN—BAKKER

the occasion of their 30th wedding anniversary.

Great is Thy faithfulness.

Clearbrook, B.C.:
Tjeerd and Maureen, Angela Lynn.
London, Ont.:
Bakke Campbell,
Somani, Tamara, Wannetta.
Waterloo, Ont.:
Sipke and Greta,
Kimberly, Sonia.
Kitchener, Ont.:
Anne and Diane.
Trowbridge, Ont.:
Elisabeth.
Janna.
Pearl.

Trowbridge, Ontario.

Replacement

On May 25th, 1969 we celebrated with our dear parents

WILLEM C. HOEYENBOS
and
CORNELIA ADRIANA
HOEYENBOS,
nee LAKERVELD

the occasion of their 25th wedding anniversary.

"Draagt elkanders lasten en vervult alzo de wet van Christus."

Their grateful children:

Afina.
Antoinette and Nick.
Ann.
Anita.

194 Gary Drive,
Weston, Ont.

The Lord in His wisdom took unto Him in Glory our beloved wife and mother

DOROTHY MUIZELAAR—
VAN SOLKEMA,

at the age of 57.

Romans 8:38, 39.

George Muizelaar,
R.R. 1, Jarvis.
Raymon - Alice Muizelaar,
R.R. 1, Jarvis.
Ruth - Peter Hogeterp,
Jarvis.
Ada - Jake Elgersma,
R.R. 4, Waterford.
David Muizelaar - Jane Kok,
R.R. 1, Jarvis.

May 24, 1969.

On May 24, 1969 the Lord called Home our beloved "Beppe"

DOROTHY MUIZELAAR.

Joanne and George Muizelaar.
Jeff, Debbie and Pauline Hogeterp.
Mark Elgersma.

Onze innige deelneming betuigend, en kracht van Boven toewensend aan de familie, geeft de vrouwenvereniging "Belijden en beleven" kennis van het overlijden van haar medelid

Mrs. G. MUIZELAAR.

Ziende op Christus heeft zij haar ziekte gedragen; nu werd haar geloven aanschouwen.

Namens de vrouwenvereniging:
Mrs. D. Beldman, Pres.
Mrs. P. Poortinga, Secr.

24 Mei 1969.

Jarvis, Ont.

The Jarvis Young Men Society "Search the Scriptures" wish to express their deepest sympathy to their president David, with the sudden loss of his mother

DOROTHY MUIZELAAR.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16

Jarvis, Ont.

May 24, 1969.

De Here nam plotseling tot Zich mijn lieve man en onze lieve vader en grootvader

JACOB BALKEMA,

in de ouderdom van 68 jaar.

Jezus! Uw verzoenend sterven blijft het rustpunt van ons hart.

Embro, R.R. 5, Ont.

Mrs. A. C. Balkema.
Ralph en Emmy Walton.
Frank en Annie Balkema.
Kees en Alie Vander Spek.
Kitchener:
Geo. en Anne VandeZande.
11 kleinkinderen.

De begrafenis heeft plaats gehad dinsdag 27 mei 1969.

Met grote droefheid, maar rijk vertroost door haar vast getuigenis, geven wij kennis dat in haar Heiland ontslapen is onze innig geliefde moeder en grootmoeder

ANNIE BOWMAN,
geboren BROUWER,

op de leeftijd van 56 jaar.

Acton, Ont.:
C. H. Kremer—Bowman.
T. Kremer,
Anne, Michele & Brian.
Mt. Hope, Ont.:
E. A. Visser—Bowman.
E. Visser,
Scott.
Acton, Ont.:
G. H. Bowman
A. H. Bowman.
S. Sinclair (verloofde).

Joh. 11:25 & 26.

Acton, Ontario.

18 Mei 1969.

It pleased the Lord to take unto Himself a dear member of our Ladies Society

Mrs. J. BOWMAN.

Romans 8 vs. 17 & 18.

"And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Societies Sursum Corda & Forward in Faith.

Acton, Ontario.

Sunday, 18 May 1969.

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urgently wanted in motherless farm family. We are looking for a dedicated, believing, middleaged woman, preferably Chr. Ref., who can look after a widower and 11 children. (4 girls in high-, others in elementary school except youngest). Pim. 35 miles from Ottawa. Confidential letters to Rev. J. D. Pereboom, Church Street, Williamsburg, Ont.

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Reformed Church in Argentina notes increase in theological students and in evangelism

(Buenos Aires) The annual Synod of the Reformed Church of Argentina, which met here from March 25-28, took grateful note that two students from its membership were near the completion of their seminary training. Three additional students appeared before the Synod and desired training to become evangelists. When these young men will have completed their study the number of national pastors and evangelists in the small Argentinian church will be twice as large as it is now. At the present time the church is served by 4 national pastors, six pastors and missionaries from the Netherlands and seven missionaries from the United States. The meetings of the three-day Synod were presided over by the Rev. C. Van Rijn.

The Reformed Church of Argentina consists of 6 congregations and several unorganized groups. As the Rev. Juan van de Velde, a former president of the Synod, explained, it is not easy for a church to assert its national character when it is outnumbered so greatly by foreign missionaries. The missionaries serve in established churches only in exceptional instances however, and may vote at Synod only if they represent a church. Most of them are engaged in direct evangelism work. A number of groups of believers may be organized into congregations before too long.

The evangelism work of the church in two instances at least is done in cooperation with the English speaking Scotch Presbyterian Church. While the Scotch church still strongly favors English and the Reformed Church holds to the Dutch is large part, the evangelism work is done in Spanish. There is a noticeable trend to Spanish also among the youth of the immigrant churches.

The evangelism of the church includes an active ministry in Christian literature. A publication Junta publishes and distributes evangelical materials to the churches and to other denominations.

A significant ministry to university students in La Plata has been begun by the Rev. Arnold Rumph who also manages an evangelical book store in the shadow of the university. Responses to the Back to God Hour (La Hora de la Reforma) are channelled through his office and arrive on an average of 30 a week. In La Plata only 1 person in 700 is Protestant and many Roman Catholics are only nominally associated with the church. The response of Argentinians to the gospel, both among the students and the unschooled, is encouraging.

There was considerable discussion at the Synod concerning the training of future ministers. The union seminary in Buenos Aires where they now study has on its staff advocates of the social gospel as well as evangelical Calvinists. Some members of Synod favored in addition to the seminary training now given a residence for the students of the Reformed church. The idea of training in addition to that which was offered in the regular course found favor with some also. A number of the missionaries were concerned that the seminary with its mixed character would not instill in the students a firm zeal to evangelize. The synod appointed a committee to study the entire question of theological education both on the Bible school and the seminary level and to report to a following synod. Dr. L. Schuurman of the Netherlands is a teacher at the union theological college where the seminarians received their training. The Synod charged Dr. Sidney Rooy of the United States to provide training to the three students who have indicated their desire to become evangelists.

The Synod also considered the possibility of establishing a christian high school. At the present time members of the churches support a number of private christian schools.

The Synod received reports on its ecumenical activities from delegates to the Associación Iglesias Presbyterianes Reformades America Latina, from the Federacion Argentina de Iglesias Evangelicas and from the Reformed Ecumenical Synod. The General Secretary of the RES who attended the sessions of the Synod addressed the members and extended greetings from churches in Mexico, United States and Peru.

(RES)

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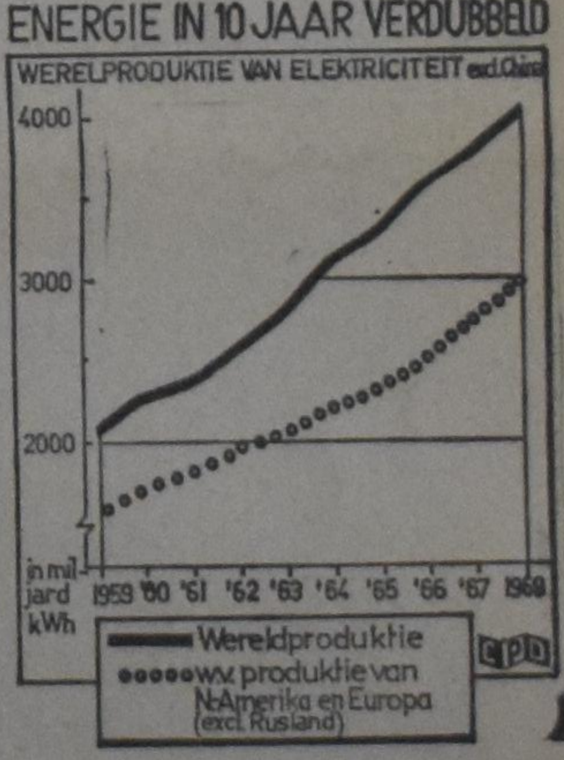

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WANNEER ZAL 'T ZIJN?

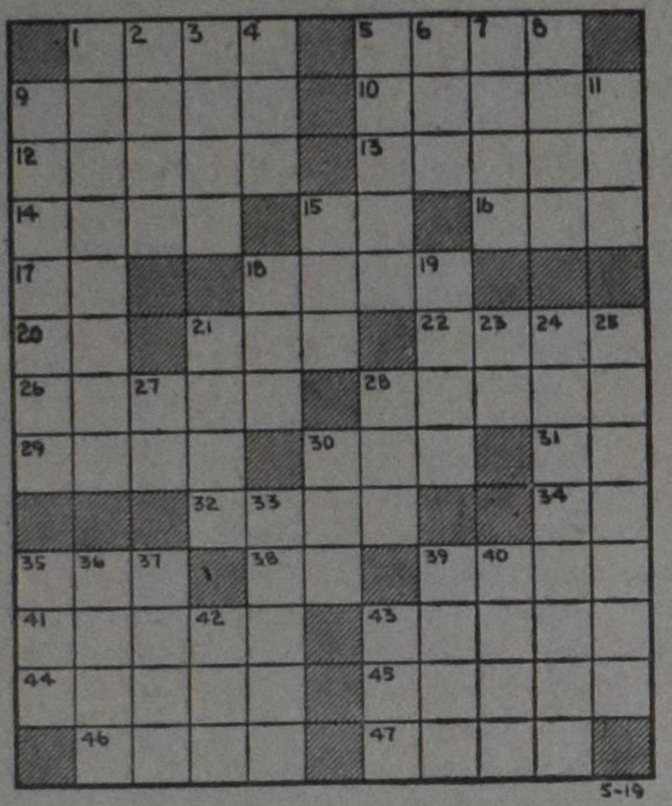
Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

CROSSWORD PUZZLE

ACROSS
1. Cyprinoid fish
5. Ollie's partner
9. Seaside
10. Stories
12. The economy size
13. Precise
14. Anglo-Saxon serf
15. Syllable of scale
16. Blue yonder
17. Latin connective
18. Peruvian coins
20. Jumbled type
21. Narrow inlet
22. Cure
26. Organized: abbr.
28. Meaning
29. Budget item
30. Youth
31. Keystone state: abbr.
32. Splatter
34. Verb form
35. Classified items
38. Cry of pain
39. Rodent
41. Lower down
43. Coin of Iraq
44. Proclaim noisily
45. Manacles
46. Pitcher with a lid
47. Indentation

DOWN
1. Rebuke
2. Cornet or bugle
3. Encourage
4. Kind of gathering
5. Pilfer
6. Levy
7. Exclamation of sorrow
8. Part of a bottle
9. Car in a night train
11. Piggery
15. African worm
18. Related by blood
19. Lean-to
21. Pied Piper followers
23. Print measure
24. Candidate
25. Renters
27. Thoron symbol
28. Juice of a plant
30. Depressed
33. More depressed
35. Warp-yarn
36. Cross out
37. Cabbage salad
39. Employ
40. Well-known unknown author, for short
42. No. of Calif.
43. Performed

Saturday's Answer



5-19

SOLUTION to previous Crossword Puzzle

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE AIDING BIAFRANS

(Grand Rapids, Michigan) Mr. Louis Van Ess, Director of the Christian Reformed World Relief Committee, announced here that the CRWRC is accepting funds for the Nigeria-Biafra war victims. The funds are channeled through Christian Reformed missionary personnel in Nigeria who cooperate with the Sudan United Mission and the Nigerian Christian Council. The avenue which the CRWRC uses provides assurance that the funds will be handled and distributed responsibly. Mr. Van Ess pointed out that many well-intentioned agencies have attempted to provide assistance only to find that their plans could not be implemented. The Christian Reformed Church has been engaged in mission work in Nigeria near the Biafran border for over 40 years.

Missionary News Service reported that U.S. Senator Charles E. Goodell recently headed a six-man team that made an on-the-spot study of the Biafran situation. His report made these startling declarations:

"There are those who assert that there are only 3.5 million people in Biafra today. We know that there are over 8 million.

"There are those who assert that only a few thousand Biafrans died of starvation in the past six months. We now know that an absolute **minimum of 1 million Biafrans died in that period.**

"There are those who assert that Nigeria is not interfering with shipments of food and medicine into Biafra. We know that a lone Nigerian bomber (The Intruder) drops 6 to 9 bombs every night on Uli Airport, thereby cutting mercy flights to one-third their potential and bringing great hazard to the crews."

Regarding education, the team found that "for the time being all educational efforts at the secondary and higher level have come to a complete stop, that the University of Biafra exists on paper and in administrative offices only, and the overwhelming majority of younger children in the cities, the villages and the refugee camps receive no primary education whatever.

"While there are a number of factors contributing to this situation — dislocation of the population, shortage of teachers (many of whom are dead or missing and many of whom are engaged in other essential occupations), almost complete absence of papers, pens, pencils and books, and use of schools for other needs — the main reason is fear for the safety of the children. Schools and colleges have been systematically bombed and strafed by the Nigerian planes. We ourselves have visited a number of colleges and schools which had been partly destroyed by bombs and have seen evidence of strafing."

Gifts for Biafran-Nigerian relief should be sent to Christian Reformed World Relief Committee, 2850 Kalamazoo Ave. S.E., Grand Rapids 49508, U.S.A.

(RES)

SUPPORT YOUR CHURCH IN ACTION!
Christian Reformed World Relief Committee
2850 Kalamazoo Ave. S.E. Grand Rapids, U.S.A. Mich. 49508

CALVIN'S INSTITUTES REPUBLISHED IN SPANISH

(Grand Rapids, Michigan) The last Spanish edition of The Institutes of the Christian Religion by John Calvin was published in 1859. Since that edition was sold out many decades ago, the great work has not been available to the large Spanish speaking world of Spain and Latin America. Now, however, thanks to the initiative of Stichting Uitgave Reformatorische Boeken in Rijswijk, the Netherlands, it is again available. The Stichting is an agency for the Spanish Committee of the Reformed Churches (liberated) in the Netherlands.

The appearance of the new edition has been hailed in Mexico and in Argentina as a significant addition to the growing supply of evangelical material available in Spanish. (RES)

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